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Minutes of the

General

Association

of the

Genl Association of Massachusetts

By Rev. A. H. Quint

1807-1830

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Historical Sketch
# of the
General Association of Massachusetts.

By Rev. A. H. Quint.

HISTORICAL SKETCH
OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

BY ITS SECRETARY.

In the spring of the year 1802, Brookfield Association, a clerical body in the interior of Massachusetts, sent letters to the other district Associations in the State, proposing the formation of a General Association, and inviting correspondence and consultation upon the subject. "The disconnected state of the Associations within the limits of this important section of New England, the little acquaintance which its ministers have with each other, and the hope that by drawing closer the bonds of union, the cause of truth might be promoted," says the first published declaration of this body, (Panoplist, 1807,) "suggested the expediency of a General Association." In consequence of the proposal of Brookfield Association, delegates from eight Associations met at Northampton, July 7, 1802, for consultation. "They united in opinion," says the document above quoted, "that it was expedient that a General Association be formed. They agreed to admit as articles of faith the doctrines of Christianity as they are generally expressed in the Assembly's Shorter Catechism, for the basis of union and fellowship." They agreed that the objects should be the promotion of brotherly intercourse and harmony, their mutual assistance, animation, and usefulness, as ministers of Christ; to obtain religious information relative to the state of their churches and of the Christian Church in this country and throughout the world, and to coöperate with one another and with similar institutions, in the most eligible manner for building up the cause of truth and holiness. They declared its design to be "to cherish, strengthen and transmit" "the pure principles of Congregationalism," and wholly disclaimed "ecclesiastical power over the churches, or the opinions of individuals." Upon that basis they recommended each Association to appoint two delegates to a session to be held at Northampton the succeeding year, formally to organize a General Association. The eight Associations thus acting, were: Berkshire, (now divided into Berkshire North and Berkshire South,) Mountain, (a body once lying principally in the south-west corner of Hampshire county, but lapping over into Berkshire and Hampden, and now extinct,) Hampshire South, (now divided into Hampden East and Hampden West,) Hampshire North, (now Hampshire, and then including the present Franklin,) Hampshire North-east, (now extinct,) Brookfield, (still existing at the venerable age of 101 years,) Westminster, (now the Unitarian Worcester West,) and Mendon, (still thrifty at the age of 107.)

Five, only, of the District Associations were represented the next year, in the session held at Northampton, June 29, 1803, viz: Hampshire North, Berkshire, Mountain, Brookfield and Westminster. Of those present at the consultation of the preceding year, Mendon had voted against uniting in the plan; Hampshire North-east was only dragging out a lingering existence, having but four members in 1804, and soon vanishing forever; Hampshire South was absent, for reasons now unknown, and remained unpresented until 1810. Who were the delegates from the Associations represented, it is now impossible to tell, the records of the General Association having been burned in the fire which destroyed the house of the Secretary, in October, 1816—an illustration of the need of such a periodical as this, and of such a repository as that of the Congregational Library Association. The delegates present proceeded to act, and organized the General Association of Massachusetts. On that occasion, the Rev. Thomas Holt,[1] a delegate from Brookfield Association, preached the public lecture.

The second session was held at Hardwick, June 27, 1804, and embraced the same five Associations. Rev. Joseph Lee,[2] a delegate from Westminster Association, was Moderator, and preached the public lecture; the text was, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me."—John xvii: 21; a text suggestive of the theme whose record is irretrievably lost. The office of Secretary was established, and Rev. Enoch Hale[3] was chosen, "to continue during the pleasure of the General Association."

It may seem strange that so few Associations should have joined in this enterprise. District Associations had existed in Massachusetts in some form, for a hundred and seventy years, and under a formal and unbroken organization since 1690, and the idea of a union of these scattered bodies was natural. Besides, the neighboring state of Connecticut had had such an organization as the one proposed, since 1709. And yet at the second session, only five of the twenty-four Associations had entered into the project. The able and influential Barnstable, Boston, Cambridge, Mendon, Plymouth, Salem, were absent; and only five, and they country bodies, were present.

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[1] In addition to specific references, these notes are compiled from *Sprague's Annals*, the *Am. Quarterly Register*, the College Triennials, and MS. papers of the writer.

THOMAS HOLT was born in Meriden, Ct., Nov. 1762; was graduated at Yale College in 1784; studied Divinity with Professor Wales, of Yale College, and Dr. Trumbull, of North Haven, Ct.; was ordained Pastor of the Church in Hardwick, Ms., June 25, 1789; was dismissed March 27, 1805; was installed at Chebacco (Ipswich,) January 25, 1809; was dismissed April 20, 1813; he afterwards resided on a farm at Hardwick, although for a large portion of his time—when he had not a special charge—he was employed as a missionary in Maine, New Hampshire, Rhode Island, and Connecticut. "He maintained a life of consistent piety, practised the duties he inculcated on others, sustained by the doctrines he had preached, and to the last, manifested an unshaken reliance on the merits of an atoning Saviour." The last year of his life was spent with his family in Hardwick. He died Feb. 21, 1836.

[2] JOSEPH LEE was born in Concord, Ms., in 1742, grad. H. C. 1765; was ordained the first pastor of the Church in Royalston, Oct. 19, 1768; and died Feb. 16, 1819. "He continued an able and faithful minister more than fifty years. His life was a continued exhibition of Christian character." Near the close of his life, he being infirm, a call was extended, in perfect accordance with Mr. Lee's wish, to Ebenezer Perkins, to become colleague. The Council assembled the day previous to that set for the ordination. "On this very day, this venerable saint and beloved pastor fell asleep in Jesus."

[3] ENOCH HALE, the first Secretary of the Massachusetts General Association, a brother of the Revolutionary martyr, Nathan Hale, was born in Coventry, Ct., in 1754; was graduated at Yale College in 1773; was ordained pastor of the Church in Westhampton, Ms., Sept. 29, 1779; and died Jan. 14, 1837. He held the office of Secretary of the General Association from 1804 to 1824. Mr. Hale left three sons, viz: Hon. Nathan Hale, who has so long given character to the Boston Daily Advertiser, Enoch Hale, M. D., and Richard.—Rev. Enoch Hale was son of Deacon Richard Hale, of Coventry, Ct., grandson of Sam'l Hale of Newbury, great-grandson of Rev. John Hale, the first minister of Beverly, and great-great-grandson of Dea. Robert Hale, of Charlestown.—Dr. E. Davis, N. E. Hist.-Gen. Register.

Various causes contributed to this result. It was feared by many that such a body, if it attained a position comprehending all the clergy of the State, would gradually assume power over the faith and order of the churches. It was thought by a few, who held strong doctrinal views, that, covering the broad shades of opinion then existing in the Commonwealth, it would lower the tone of Orthodoxy by compromising varying views. It was looked upon by the party soon to be developed into Unitarian, as objectionable from the very groundwork of its faith, the Assembly's Catechism; while a large portion viewed it either with entire indifference, or else as unnecessary and useless. And the existence of the General Convention of Congregational Ministers, which met annually, and which then had advanced into its second century, seemed, in some degree at least, to occupy the ground. On account of these various sources of opposition, the General Association had a limited origin, and a slow growth. Gradually, however, all the advantages and disadvantages were lost in one fact, viz: that the Association, with the Catechism as its basis, served as a bond to the defenders of that faith; while its opposition was found in that section which soon openly avowed itself Unitarian; both parties evidently saw distinctly that a movement basing itself on the old Calvinistic theology, would speedily separate friends and foes, as the event proved. It was on this account that the organization was reprobated by the seaboard clergy, and upheld by the Associations located in those rugged localities, which are never favorable to a loose and effeminate theology.

The friends of the movement were not disheartened. To increase the size and efficiency of the body, Dr. Lyman,[1] of Hatfield, endeavored to enlist the aid of the "Convention of Congregational Ministers" in favor of the project. The matter was brought before that body May 30, 1804, in the form of a question, "whether they would form themselves into a General Association for the purpose of promoting ministerial acquaintance and brotherly love, and learn more perfectly the state of the churches and promote their prosperity." A vote was passed, referring the matter to the various District Associations, and appointing a Committee to write to them on the subject. This Committee, of which Rev. Dr. Willard,[2] President of

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[1] JOSEPH LYMAN, D. D., son of Jonathan and Bethiah Lyman, was born in Lebanon, Ct., April 14, 1749; was graduated at Yale College in 1767; was tutor there in 1770–71; was ordained, March 4, 1772, pastor of the Church in Hatfield, Ms.; received the degree of D. D. from Williams College in 1801; and died March 27, 1828. Dr. Lyman was one of the earliest friends of the Hampshire Missionary Society, and in 1812 was chosen its President; was, from the beginning, a member of the A. B. C. F. M., in 1819 its Vice President, and from 1823 to 1826 its President. The General Association was fortunate in having its cause espoused by Dr. Lyman; with a power of governing and controlling other minds, seeing at a glance the best thing to be done, self-reliant but conciliatory, comprehensive, judicious, rapid in execution, he acquired and wielded a powerful influence among the clergy and churches of Massachusetts.

[2] JOSEPH WILLARD, D.D., was born in Biddeford, Me., Dec. 29, (O. S.) 1738; was son of Rev. Samuel and Abigail (Wright) Willard; was born and reared in poverty, but, by aid of others and his own energy, was enabled to enter Harvard College, where he was graduated 1765; was tutor for six years; was ordained Pastor of the 1st Church in Beverly, Ms., Nov. 25, 1772, as colleague with Rev. Joseph Champney; D.D. at Harvard, 1785; L.L.D. at Yale, 1791; was elected President of Harvard College in 1781, and was instituted as such Dec. 19, of that year. He remained in this position until his death, Sept. 25, 1804. His character is too well known to need eulogy.—Willard Memoirs.

Harvard College, was chairman, wrote as directed, the writer, however, dying before the next session.

There were then twenty-four Associations in Massachusetts Proper, whose names and number of members were these:—Barnstable, 7, Bay, 10, Berkshire, 17, Boston, 16, Brookfield, 13, Cambridge, 11, Dedham, 8, Eastham, 6, Essex Middle, 10, Hampshire Central, 14, Hampshire North, 12, Hampshire North East, 4, Hampshire South, 12, Haverhill, 7, Marlboro', 10, Mendon, 12, Mountain, 12, Plymouth, 17, Salem, 12, Unity, 7, Westford, 7, Westminster, 11, Wilmington, 9, Worcester, 7; there was also one in Maine, viz., Woolwich, 6.

Several of the Associations appear to have made no reply; of those who did act, the letters of fifteen are preserved among the valuable collections of the Congregational Library Association, and were to the following effect:—

BERKSHIRE assented to the proposal, April 16, 1805, (Stephen West,[1] Moderator.) BROOKFIELD did the same February 12, 1805, (Ephraim Ward,[2] Moderator.) HAMPSHIRE CENTRAL "approved," (Enoch Hale being Scribe *pro tem.*) HAMPSHIRE NORTH "cordially approved," (Jonathan Grant, Scribe.) HAVERHILL voted favorably May 17, 1805, Stephen Peabody[3] writing the answer. MOUNTAIN was unanimous in the same direction, (Theodore Hinsdale, Moderator.) WESTFORD, meeting at Dracut, (Paul Litchfield[4] being Moderator, and Freegrace Reynolds[5] Scribe,) not only approved the plan, but also suggested the Assembly's Catechism as a proper platform.

Several Associations were undecided. PLYMOUTH, (Joseph Barker,[6] Scribe,) did not sufficiently understand the object. SALEM, (May 15, 1805, Thomas Barnard,[7] Scribe,) declined to express an opinion, but appointed Dr. Cutler of Hamilton, a delegate, for the sake of information. BARNSTABLE, (John Simpkins,[8] Moderator,) was in favor of some plan to secure a "uniform method of ecclesiastical government and discipline," but objected to any attempt "to compel assent to any creed or confession of faith of human devising;" it joined the General Association, however, in 1821. Unity, meeting Harvard, (Phinehas Whitney,[1] Moderator,) was undecided, though leaning to the opposition, but intimated that some modifications of the plan might prove acceptable.

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[1] STEPHEN WEST, D.D., was born in Tolland, Ct., Nov. 13, 1735; graduated at Yale College, 1755; studied theology with Rev. Timothy Woodbridge, of Hatfield; was Chaplain for more than six years at Hoosack Fort; accepted, in Nov. 1758, a proposal to succeed Jonathan Edwards, in the Indian Mission at Stockbridge, and was ordained there June 15, 1759. In a few years he gave up the Indian portion of his charge, and confined himself to the increasing body of English. He was dismissed Aug. 27, 1818, after having had a colleague for nearly eight years. He received the degree of D.D., from Dartmouth College, in 1792, and was one of the original Trustees of Williams College. He died May 15, 1819. 504 persons united with the Church during his pastorate.

[2] EPHRAIM WARD was born in Newton, Ms., in 1741; grad. H. C., 1763; was ordained Pastor of the Church in West Brookfield, Oct. 23, 1771, and died March 19, 1818. "He was a plain, practical, evangelical preacher."—Ward's Newton.

[3] Haverhill Association then covered a few towns in New Hampshire; STEPHEN PEABODY was minister at Atkinson, N. H., where he was ordained Nov. 25, 1772. He died May 23, 1819.

[4] PAUL LITCHFIELD was born in Scituate, Ms., March 12, 1752; grad. H. C., 1775; studied Divinity with Dr. West, of Stockbridge; was ordained Pastor of the Church in Carlisle, Nov. 7, 1781, and died Nov. 5, 1827.

[5] FREEGRACE REYNOLDS was born at Somers, Ct., Jan. 20, 1767; grad. Yale, 1787; studied Divinity with Dr. Backus, of Somers; was ordained Pastor of the Church at Wilmington, Oct. 29, 1795; was dismissed June 9, 1830; was installed Pastor of the Church in Leverett, Ms., Nov. 1832; resigned in 1839; returned to Wilmington, and died there Dec. 8, 1854.—General Association Minutes.

[6] JOSEPH BARKER was born in Bradford Ct., Oct. 19, 1751, being son of Joseph Barker; grad. Yale, 1771; was ordained in Middleboro', over the 1st Church, Dec. 5, 1781; died July 25, 1815. Mr. Barker took a lively interest in politics, and for one term or more represented his District in the U. S. House of Representatives.—Dr. Putnam's Hist. Sermons.

[7] THOMAS BARNARD, D.D., was first Pastor of the North Church, Salem, where he was ordained Jan. 13, 1733. He was a native of Newbury, born Feb. 5, 1748; was graduated at Harvard 1766; received the degree of D.D., from Edinburgh, in 1794. He died of apoplexy, Oct. 1, 1814.

[8] JOHN SIMPKINS was a native of Boston, Ms., born in 1768; grad. Harvard, 1786; ordained at Brewster, Ms., Oct. 19, 1791, and continued Pastor until 1831, when he was dismissed; he afterwards returned to Boston. Mr. Simpkins never took a decided position in the separation between the Orthodox and Unitarians, but towards the last of his life, at least, leaned toward the latter.

On the other hand, four Associations were decidedly opposed. Essex Middle objected, (May 14, 1805, Joseph Dana,[2] Moderator,) on the not unreasonable ground that the churches ought to be recognized and consulted in a matter concerning religion. Marlboro', (Peter Whitney,[3] of Northboro', Moderator,) thought that such a body was uncalled for, assigning as particular reasons for declining, (1) that the "Convention is sufficient" to secure all the good results contemplated, (2) that there might be excited an unnecessary jealousy on the part of the people against the clergy, and (3) that if its object was to secure uniformity of creed, *that* was totally impossible. Worcester, (Joseph Sumner,[4] Moderator,) dissented unanimously, alleging (1) the impracticability of the plan, on account of the "number," "distance," and "disagreement" of the clergy, (2) that it was "dangerous to the peace and liberty of Congregational Churches," by reason of probable attempts to enforce uniform "discipline," (3) that it would "increase the jealousy of the people against the body of the clergy," and (4) that "the useful purposes contemplated by the motion may be more effectually answered under the influence of the Convention of Ministers." Boston entered into a long and labored argument in opposition to the plan, in a paper now existing in its records, as well as in the copy communicated to the committee; it was adopted May 5, 1805; after expressing its approval of the "sentiments in which the proposal appears to have originated,"—in (quoting from the letter addressed to them,) "that the Christian harmony and friendly co-operation of the ministers of the Gospel are concerns of high mutual benefit, and conduce generally to increase their usefulness in the church of God," they proceed to express their disbelief in the efficacy of the plan to promote either such harmony or usefulness; as to co-operation it considers the annual Convention as "sufficient for mutual encouragement and assistance," the several Associations as highly conducive to the improvement, solace and incitement of individuals," and Ecclesiastical Councils, as a "profitable and edifying communion" for ministers and churches; and while it would favor any suitable plan to increase these advantages, yet considering "the state of religious opinions," say they, "and the *spirit and circumstances* of the times, we are led to believe that no practicable plan of this nature can be formed, and we are apprehensive that the proposed measure for promoting harmony will be more likely to interrupt it;"—it thought that, by the discussion of doctrinal bases, there would result "an erection of barriers between those who at present are not formally separated, and the bonds of union would be strengthened between those only who are already sufficiently cemented." It insists equally strongly that usefulness will be impaired, rather than assisted, particularly by the tendency to uphold "human standards of opinion," which might be so active in creating prejudice against dissentients, that there would be a "spirit of uncharitableness and censoriousness produced, and the teachers of religion placed under powerful temptations either to shun declaring the whole counsel of God, or to teach for doctrines the commandments of men." The whole paper, while conceived and expressed in a kind and courteous spirit, yet clearly shows that the main obstacle to a union, was their own departure from the doctrinal views of the earlier New England clergy, an obstacle of whose existence the Boston Association was evidently itself conscious. In addition to the above, it is also known that Cambridge and Mendon Associations dissented, the latter on grounds which prevented its union with the General Association up to 1841.

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[1] Phinehas Whitney was born in Weston, Ms., April 24, 1740; grad. H. C., 1759; was ordained over the 1st Church in Shirley, Ms., June 23, 1762, and died Dec. 13, 1819. Mr. Whitney was three times married: (1) to Miriam Willard, (2) to Lydia Bowes, (3) widow Jane Garfield. He had ten children; his second son, Rev. Nicholas B. Whitney, born March 21, 1772; grad. H. C., 1793; was minister at Hingham, and died in 1835.—N. E. Hist.-Gen. Reg.

[2] Joseph Dana, D.D., son of Joseph and Mary Dana, was born in Pomfret, Ct., Nov. 2, 1742; grad. Yale, 1760; studied theology with Rev. Mr. (afterwards Dr.) Hart, of Preston, Ct.; was ordained over the South Church in Ipswich, Ms., Nov. 7, 1765. He received the degree of D.D. from Harvard College, in 1801. He died Nov. 16, 1827. The venerable Rev. Dr. Dana, of Newburyport, is a son.

[3] Peter Whitney, son of Rev. Aaron Whitney, of Petersham, was born in Petersham, Sept. 6, 1744; grad. H. C., 1762; was ordained over the 1st Church in Northboro', Nov. 4, 1767; he fell dead, as he was crossing the threshold of his house, Feb. 29, 1816. He was the author of a valuable History of Worcester County. He married, March 11, 1768, Julia Lambert, of Reading, and had eleven children. His second son, Peter, born in Northboro', Jan. 19, 1770, grad. H. C., 1791; was ordained over the 1st Church, Quincy, Feb. 5, 1800, and died March 3, 1843. Two of Peter's sons became clergymen, viz: George, and Frederick Augustus. George was born at Quincy, July 2, 1804; grad. H. C., 1824; was theologically educated at Cambridge Divinity School; was ordained Pastor of the 2d Church in Roxbury, (now Rev. Mr. Wilson's, in West Roxbury,) June 15, 1831, and installed associate Pastor with Rev. Dr. Thomas Gray, at Jamaica Plain, Feb. 10, 1836. He married, Dec. 15, 1825, Ann Greenough, only daughter of Rev. Dr. Gray, and died April 2, 1842; his widow, a highly respected lady, still lives at Jamaica Plain; Frederick Augustus was born in Quincy, Sept. 13, 1812; grad. H. C., 1832; theologically educated at Cambridge; was ordained Pastor of the 1st Church, Brighton, Feb. 21, 1844.—N. E. Hist.-Gen. Register.

[4] Joseph Sumner, D.D., son of Samuel and Elizabeth (Griffin) Sumner, was born in Pomfret, Ct., Jan. 19, 1740; was graduated at Yale College in 1759; D.D. at Harvard, 1814, and at Columbia; ordained in Shrewsbury Ms., June 23, 1762, and died Dec. 9, 1824. "During the period of sixty-two years," says Rev. Aaron Bancroft, in his funeral sermon, "he was never absent from the stated communion of his Church."—Sumner Genealogy.

This effort through the Convention appears to have had little effect, except to have excited feelings of estrangement. Certainly, it neither caused the Convention to become a General Association, nor brought in additional District Associations.

We have seen that only five Associations were represented in 1804. At the next session, held at Washington, June 26th, 1805, the number was still less; only three—Berkshire, Mountain, and Hampshire North—appeared. Berkshire was represented by Rev. Messrs. Ephraim Judson,[1] and Alvan Hyde;[2] Mountain by Theodore Hinsdale and William J. Ballantine;[3] Hampshire North by Rufus Wells[4] and Enoch Hale. Of its proceedings neither records nor traditions exist. Only the same three Associations were represented the next year, 1806, at Hatfield. At that meeting a change was made in the rules; such that the Secretaryship was for a three years' term, and that the Secretary and the minister of the place of meeting, be *ex officio* members, their respective Associations retaining their right to appoint the two delegates allowed to each. This rule and this method of representation, has continued to the present time unchanged. Rev.

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[1] Ephraim Judson, son of Elnathan and Rebecca Judson, was born in Woodbury, Ct., Dec. 5, 1737; grad. Yale, 1763; studied theology with Rev. Dr. Bellamy; was ordained in Chelsea, (Norwich) Ct., Oct. 3, 1771; was dismissed Dec. 15, 1778; was settled in Taunton, Ms., in 1780; resigned in 1789; was settled in Sheffield, in May, 1791, and died Feb. 23, 1813. "He was an able, sound, and faithful preacher. His labors were very much blessed. A number of young men studied Divinity with him." A portrait of him, with a full and interesting account, is in Emery's valuable "Ministry of Taunton." His brother, Adoniram, was father to the missionary of that name.

[2] Alvan Hyde, D.D., son of Joseph Hyde, was born in Norwich, Ct., Feb. 2, 1768; grad. Dartmouth, 1788; studied theology with Rev. Mr. (afterwards Dr.) Backus, at Somers; was ordained at Lee, Ms., June 6, 1792; married, April 1793, Lucy, daughter of Benj. Fessenden, of Sandwich; D.D., Dartmouth, 1812; died Dec. 4, 1833. During his ministry, 704 persons united with the Church in Lee. "Dr. Hyde belonged to the old school of New England Theology." "Without calling any man master, he believed in the Westminster Catechism." "A model of plain, direct, common sense preaching." "Solemn, grave, and correct."

[3] William G. Ballantine was born in Westfield, Ms.,; grad H. C., 1771; studied Divinity with Rev. Dr. Parsons, of Amherst; was ordained Pastor of the Church in Weshington, Ms., June 15, 1774, and died Nov. 20, 1820.

[4] Rufus Wells was born in Deerfield, Ms., in 1764; settled at Whately, Sept. 25, 1771, and died Nov. 8, 1834. "He was esteemed a useful minister."

Enoch Hale was re-appointed Secretary, which office he held to the great satisfaction of the body, until in 1824 he declined a reëlection.

In 1807, June 24, the General Association met at Windsor. Six Associations were present. Berkshire sent Revs. Dr. Stephen West and Ebenezer Fitch;[1] Mountain, Theodore Hinsdale and James Briggs;[2] Hampshire North, Josiah Spalding;[3] Hampshire Central, Rufus Wells and Joel Hayes;[4] Worcester South, Samuel Austin;[5] Essex Middle, Samuel Spring[6] and Isaac Braman;[7] Enoch Hale, as Secretary, and Gordon Dorrance,[8] minister of the place, were also members. It will be seen that Essex Middle (now existing as Essex North, 97 years old,) and Worcester South (now extinct,) were present for the first time. Rev. Dr. West was Moderator, and Rev. Samuel Austin, Scribe, the business of the Scribe being then, as now, to record the proceedings of the session and place them in the hands of the Secretary. The proceedings of that session were, in part, published in the Panoplist; either in that form or in a separate pamphlet their publication has since been continued, and affords excellent data for recording its history, although not even the body itself has a complete set of its Minutes. In connection with this publication in the Panoplist, was issued a statement of the plan and object of the organization, from which quotations have already been made.

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[1] **Ebenezer Fitch**, D.D., was at this time President of Williams College. Born in Norwich, Ct., Sept. 26, 1756, being son of Jabez and Lydia (Huntington) Fitch; grad. Yale, 1777; from 1780 to 1783, Tutor in Yale College; engaged in business in 1783, with Henry Daggett, of New Haven, which proved unsuccessful; Tutor again, and Librarian from 1786 to 1791; made a public profession of religion in May 1787; in Oct. 1791, entered on the duties of Preceptor of an Academy at Williamstown, Ms., which in June 1793, became a College, of which he was the first President; resigned May 1815. June 17, 1795, he had been "ordained to the work of the ministry," "by the Berkshire Association." In the autumn of 1815, he became Pastor of the Presbyterian Church in West Bloomfield, N. Y.; resigned Nov. 1827, and died March 21, 1833.—(See Sprague.)

[2] **James Briggs** was born in Newton, Ms., Jan. 18, 1746; grad. Yale, 1775; ordained Pastor of the Church in Cummington, Ms., July 7, 1779, where he had been preaching for several years previous; died Dec. 7, 1825. He "was a very useful and respectable minister." When he was settled, the town voted to give him 200 acres of good land and £60 (estimated by rye at 3s. 4d. a bushel,) for "settlement," and £50 salary, to be increased by £5 a year till it reached £60, estimated by rye, as above; by beef at 20d. a pound, and flax at 8d. a pound.

[3] **Josiah Spalding** was born in Plainfield, Ct., Jan. 10, 1751; grad. Yale, 1778; ordained at Uxbridge, Sept. 11, 1782; dismissed Oct. 28, 1787; was installed in Washington, Aug. 1788; after dismission he was installed in Buckland in 1794, where he died, May 8, 1823. "He was a faithful preacher, and of evangelical sentiments. His name is cherished with much respect."

[4] **Joel Hayes** was born in 1754; was settled in South Hadley, Ms., Oct. 23, 1782, as colleague Pastor with Rev. John Woodbridge, and became sole Pastor the next year; died July 1827. "He was a man of kind feelings, and in the pulpit was remarkable for 'great plainness of speech.' He was a firm believer in the doctrines of grace, and did not hesitate to preach them with boldness."

[5] **Samuel Austin**, D.D., one of the prime movers in the formation of the General Association, was of Worcester; he was born in New Haven, Ct., Oct. 7, 1760; was in his youth soldier in the army, as substitute for his father; commenced the study of law, but entered College, and grad. at Yale, 1783; commenced his theological studies with Rev. Dr. Jonathan Edwards; was ordained in New Haven, (Fairhaven Society,) Nov. 9, 1786; resigned three years afterwards; was installed Sept. 29, 1790, over the 1st Church in Worcester; D.D. at Williams, 1807; in July 1815, President of the University of Vermont, where he remained about six years; he was pastor of a Church in Newport, R. I., for four years, but resigned it, and never again settled; he died in the family of his nephew, Rev. Samuel H. Riddel, then of Glastonbury, Ct., Dec. 4, 1830. "His piety was habitual and ardent, deep and discriminating." "The topics on which he delighted most to dwell were the benevolence, the sovereignty, and the glory of God; the great system of redemption; the character of Christ, and his sufferings, with their extensive result on the universe, and especially in the sanctification and salvation of his chosen people."—(See Sprague's Annals.)

[6] **Samuel Spring**, D.D., the venerated Pastor at Newburyport, so instrumental in the establishment of Andover Theological Seminary. Born at Northbridge, Feb. 27, 1746; grad. College New Jersey, 1771; ordained Aug. 6, 1777; died March 4, 1819.

[7] **Isaac Braman** still survives, the sole remaining member of that session, and is still the pastor (now senior,) of the Church in Georgetown, Ms., where he was ordained June 7, 1797. He was born in Norton, July 5, 1770; grad. H. C., 1794.

[8] **Gordon Dorrance** was born in Sterling, Ct.,; grad. Dartmouth, 1786; studied theology with Rev. Dr. Levi Hart, of N. Preston, (now Griswold) Ct.; ordained Pastor of the Church in Windsor, Ms., July 1, 1795; was dismissed July 15, 1834; and died in Attica, N. Y., where he resided with his son.

In consequence either of the statement in the Panoplist, or of the writing of the Secretary to various Associations inviting their presence, we find that at the session in Worcester, on the last Wednesday in June, 1808, several new Associations were represented. In addition to Berkshire, Mountain, Hampshire Central, (the old Hampshire North under a new title,) Worcester South, and Westminster, we find Hampshire North (a new body which took the name dropped by the old Hampshire North, and which is now Franklin,) and Haverhill; several gentlemen were also present who were invited to sit as honorary members, viz: Reverends Joseph Pope[1] and Zephaniah S. Moore[2] of Brookfield Association, Samuel Stearns[3] and Joseph Chickering, of Andover Association, and Samuel Worcester[4] of Salem Ministerial Conference, a body in which the Orthordox portion of the ministers of that vicinity had the preponderance, but which never joined the General Association, and which disbanded when the opposite majority in the Salem Association was reversed by gradual accessions. Rev. Joseph Lee presided at this session; Rev. Alvan Hyde was Scribe, and Rev. Asahel Huntington[5] preached the public lecture, from Acts. ii : 42: "And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and prayer." Steps were taken to form a connection with the General Association of Connecticut, by sending Drs. Lyman and Austin as delegates to that body. Several Associations from the eastern part of the State having now been induced to come in, the session of 1809 was held at Newburyport, June 28, at the house of Rev. Dr. Spring, to which, other eastern Associations sent delegates simply to obtain information; these were Salem, Salem Ministerial Conference, and Cambridge; the latter two never united with this body; the former one did at the next session. Dr. Lyman was moderator, Leonard Woods, Scribe, and Dr. Austin preached the sermon. At this session two delegates appeared from Connecticut and articles of correspondence agreed upon, which are still in force, with the exception of that proviso which gave the delegates the right of voting in the body to which they were sent. Rules were also adopted regulating the annual meeting of the Association. And it is a fact worthy of note, that while slight modifications have from time to time been made in the language or purport of the Rules, to put them in better working order, no changes have thus far been made affecting the purposes, plans, or general characteristics of this body; for substance, the existing rules are but the developement of the plans made half a century ago. The next year, ~~1812,~~ the Association met at Bradford, June 27. Hampshire South (afterwards Hampden and now the two Hampdens,) and Salem, (now Essex South,) appear for the first time. This meeting was also noted for two matters of importance; one, the change from the original article which had read that the doctrines of the Catechism "be considered as the basis of the union of our churches," to phraseology which dropped allusion to the *churches* and thus no longer *appeared* to represent or control what had no connection whatever with the General Association, which being exclusively a clerical body and representing exclusively clerical bodies, had nothing to do with the churches; this however, did not pass without a good deal of debate, although approved by the district Associations. The second important event at this session was one which although somewhat transcending the declared purposes of the General Association, was yet a blessed one for the world, the organization of the American Board of Commissioners for Foreign Missions.

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[1] Joseph Pope was born in Brooklyn, Ct., in 1746; grad. H. C. 1770; was settled in Spencer, Ms., Oct. 20, 1773, and continued "a respectable and useful minister, until Nov. 1818, when he was seized with a paralysis, after which he survived more than seven years unable to perform any official duties" He died March 8, 1826.

[2] Zephaniah S. Moore, D. D., afterwards Professor of Languages in Dartmouth College, still later President of Williams .College, and subsequently, President of Amherst College, was at this time pastor of the Church in Leicester, where he was ordained June 10, 1798. Born in Palmer, Me., Nov. 20, 1770, died June 25, 1823.

[3] Samuel Stearns was Minister of Bedford. Son of Rev. Josiah Stearns, of Epping, N. H., he was born April 8, 1770; grad. H. C., 1794; studied Theology under the care of Rev. Jonathan French, of Andover (whose daughter Abigail he married;) was ordained in Bradford, April 27, 1795, and continued the pastor, with great faithfulnes and success, until his death, Dec. 26, 1834. Rev. Dr. W. A. Stearns, President of Amherst College, is his son.

[4] Samuel Worcester, D.D., was then of Salem. Foremost in every good work,—the General Association were fortunate in obtaining his support. Born in Hollis, N. H., Nov. 1, 1770; grad. Dartmouth, 1795; was ordained at Fitchburg, Ms., Sept. 27, 1797; was dismissed Sept. 8, 1802; was installed pastor of the Tabernacle Church, Salem, April 20, 1803; and died at Brainard, Tenn., June 7, 1821. Full and interesting details of this good and eminent man are preserved in the life of Dr. Worcester, by his son, Rev. Samuel M. Worcester, D.D.; a work which is one of the richest contributions to our eccleasistical history.

[5] Asahel Huntington was born in Franklin, Ct., March 17, 1761; grad. Dart. 1786; ordained in Topsfield, Ms., Nov. 12, 1789; died April 22, 1813. "A successful and useful ministry." "Discriminating and faithful." Elisha Huntington, M.D., of Lowell, and Asahel Huntington, Esq., of Salem, are sons.

The record in relation to the latter matter reads thus: "Messrs. Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, and Samuel Newell, members of the Divinity College, [i. e., Andover Theological Seminary,] were introduced and presented a paper with their names subscribed, on the subject of a mission to the heathen. After hearing the young gentlemen, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale; who reported resolves for instituting a Board of Commissioners of Foreign Missions, to consist of nine members, all in the first instance to be chosen by the General Association, and afterwards annually, five of them by this body and four by the General Association of Connecticut.

"The Report was unanimously accepted. The General Association proceeded to institute a Board of Commissioners, and made choice of the following gentlemen as members: His Excellency, John Treadwell, Esq., Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, Wm. Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts. Measures were provided for calling the first meeting of the Board."

So simple and unpretending is the record of the foundation of a Society which has done more to honor the American name than any other instrumentality, and which is still more precious to American Christians in that its hundreds of laborers are carrying the light of the Gospel of Christ to the darkened nations of the earth, in that it was the pioneer of American Missions, and in that it has not turned aside, for its life of near half a century, from the simple purpose of preaching the Gospel to a dying world.

It is a matter of interest to know who were present at that session. They were Levi White[1] and Nathaniel Turner,[2] from Berkshire; Benj. R. Woodbridge,[3] from Mountain; John Emerson,[4] from Northern

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[1] Levi White was born in Randolph, Ms.; was graduated at Dartmouth, 1796; studied theology with Dr. Burton, of Thetford, Vt.; was ordained over the Church in Sandisfield, Ms., June 28, 1798; was dismissed March 7, 1832, and removed to Michigan.

[2] Nathaniel Turner was born in Norfolk, Ct., in 1771; grad. Williams, 1798; studied theology with Dr. Catlin; was ordained over the Church in New Marlboro, Ms., July 10, 1799, and died May 25, 1812.

[3] Benj. R. Woodbridge was born in South Hadley, 1774; grad. Dartmouth, 1795; was ordained over the Church in Norwich, Ms., Oct. 17, 1799; resigned June 28, 1831, and returned to South Hadley, and died in 1844.

[4] John Emerson, son of Rev. Joseph Emerson, was born in Malden, Nov. 20, 1745; grad. H. C., 1764; was ordained at Conway, Ms., Dec. 21, 1769. and died June 26, 1826. Mr. Emerson remarked, in later years, that when he went to preach in Conway, "it was literally 'John preaching in the wilderness;'" 580 persons were admitted to the Church during his pastorate, and 1,037 of his people were buried; he had composed 3,500 sermons, and bap-

Hampshire; Rufus Wells and Vinson Gould,[1] from Central Hampshire; John Keep,[2] from Southern Hampshire; Thos. Snell,[3] from Brookfield; Titus T. Barton,[4] and Joseph Goffe,[5] from Worcester South; Humphrey C. Perley[6] and Samuel Mead,[7] from Haverhill; Ebenezer Dutch[8] and Thomas Holt, from Essex Middle; Manasseh Cutler[9] and Samuel Worcester from Salem; Salmon Cone and Evan Johns, from Connecticut; Enoch Hale, as Secretary, and Jonathan Allen,[10] minister of the Parish; Rev. Samuel Spring, D.D., Dr. Pearson, "late Professor," and Rev. Messrs. Morrison and Dana, Presbyterians, were made honorary members.

Of this number it is easy to perceive who were governing spirits. While the missionary purpose originated in other minds, the plan adopted by the General Association seems to have a clear parentage. "On the 25th of June, 1810," says Dr. Worcester, "serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there, to be employed as missionaries to the heathen. The result was, to refer the momentous question to the General Association of Massachusetts. The next day, Dr. Spring took a seat in my chaise, and rode with me to Bradford, where the General Association was to convene. In the conversation on the way, the first idea, I believe, of the American Board of Commissioners for Foreign Missions was suggested;—the form, the number of mem-

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tized 1,219 children. "He was a faithful and evangelical preacher," and devotedly prayerful.

[1] Vinson Gould was born in Sharon, Ct., in 1771; grad. Williams, 1797; studied theology with Dr. Backus, of Somers; was Tutor in Williams College from 1799 to 1801; ordained over the Church in Southampton, Ms., Aug. 27, 1801; dismissed Jan. 5, 1832; was installed first pastor of the Trinitarian Church in Bernardston, (a secession from the old Church,) Oct. 30, 1833; resigned Dec. 21, 1836, and removed to Southampton, and died in 1841.

[2] John Keep was minister at Blandford; born in Longmeadow, Ms., 1781; grad. Yale, 1802; studied theology with Rev. Asahel Hooker, of Goshen, Ct.; was ordained in 1805; he was afterwards settled at Homer, N. Y.; was subsequently agent of Am. Education Society; was settled as pastor of a Presbyterian Church in Cleveland, Ohio, May 1, 1835.

[3] Thomas Snell, D. D., a native of Cummington, grad. Dartmouth, 1795; was ordained at North Brookfield, June 27, 1798, where he still remains, as the venerable senior pastor. He was the second Secretary of the Association, succeeding Rev. Enoch Hale in 1824, and serving for twenty-five years, when, in 1850, he declined a re-election, and received the thanks of the body for his faithful services. He received the degree of D.D. from Amherst College in 1828.

[4] Titus T. Barton was born in Granby, Ms., in 1765; grad. Dartmouth, 1790; ordained as colleague over the Church in Tewksbury, Ms., Oct. 11, 1792; dismissed May 19, 1803; installed at Fitchburg, March 11, 1804; resigned Feb. 26, 1813; removed to Hilham, Overton Co., Tenn.; preached occasionally; removed, in the autumn of 1827, with the design of settling in Jackson, Ill., but died very suddenly, on his journey, Oct. 31, 1827, shortly after crossing the Ohio river.

[5] Joseph Goffe was born in Bedford, N. H., in 1767; grad. Dartmouth, 1791; was ordained over the Church in Millbury, Ms., Sept. 10, 1794, resigned Dec. 8, 1830; removed to Boston for some years, and then returned to Millbury, and died in 1846.

[6] Humphrey C. Perley was born in Boxford, Ms., Dec. 24, 1761; grad. Dartmouth, 1791; ordained over the 1st Church in Methuen, Dec. 2, 1795; resigned May 24, 1815; was installed over the 2d Church in Beverly, Dec. 2, 1818; resigned June 13, 1821; he died in 1838.

[7] Samuel Mead was born in Rochester, Ms., Dec. 18, 1764; grad. Brown, 1788; studied theology with Rev. Ephraim Judson, of Taunton; ordained over the 2d Church in Danvers, (now the Church in South Danvers,) Jan. 8, 1794; resigned Jan. 1803; was installed over the 2d Church in Amesbury, June 6, 1804, and died March 28, 1818, "at Cambridge, where he was a patient, afflicted with insanity."

[8] Ebenezer Dutch was born in Ipswich, Ms., in 1751; grad. Brown, 1776; was ordained over the 2d Church in Bradford, (now Dr. Perry's in Groveland,) Nov. 17, 1779, and died Aug. 4, 1813.

[9] Manasseh Cutler, L.L.D., was minister at Hamilton (then Ipswich Hamlet.) Born in Killingly, Ct., May 28, 1742; grad Yale, 1765; was admitted to the bar, but by and by determined to study theology; was ordained at Hamilton, Sept. 11, 1771; was Chaplain in the Revolutionary army through two campaigns; was offered, by Washington, a commission as Judge of the U. S. Court for N. W. Territory, but declined; was elected to Congress in 1800, and again in 1802; L.L.D., Yale, 1789; member of Acad. of Arts and Sciences, of the Philosophical Society, Philadelphia, and of various other literary societies. He died July 28, 1823.—(See Sprague's Annals.)

[10] Jonathan Allen was born in Braintree, Ms., was graduated at Harvard, 1774; studied theology with Rev. Ephraim Judson, of Taunton; was ordained over the 1st Church in Bradford, June 8, 1781; died March 6, 1827.

bers, and the name, were proposed. On the 27th, the question came before the Association, and the report of the Committee, which was adopted by that body, was the substance of the result of the conversation in the chaise." (Life, II: 106.) Messrs. Spring, Worcester and Hale were the Committee alluded to.

Doubtless the members of the body at that session hardly knew the importance of the step which was then taken, even for its members. Its tendency was to bring the General Association into notice as an active force for the promotion of religion. Hitherto it had struggled for existence. From this time it became more prominent. The friends of orthodoxy recognized the men engaged in it, and soon came to regard it as a centre of union. One by one all the outside Associations which held orthodox views, came into union with it; Union (now Norfolk) in 1811; Unity (now extinct) in 1816; Old Colony in 1820; Worcester North in 1821; Andover (the former Wilmington,) Barnstable (now divided into Brewster and Vineyard Sound,) and Suffolk (now Suffolk North and Suffolk South,) in 1823; Worcester Central in 1825; Harmony in 1826; Taunton in 1827; Middlesex Union in 1828; Middlesex South, and Pilgrim in 1830; Woburn in 1835; Mendon, after a long and stubborn refusal, in 1841; Hampshire East in 1842; Bridgewater in 1850; and Salem in 1851; while there has gone out of it, Westminster, now a Unitarian body under the name of Worcester West; and in 1858, Bridgewater and Pilgrim united in one to appear under the venerable name of Plymouth. The last of the old orthodox Associations to come in, was Mendon. It had refused in 1803, in 1804, and 1807; there the matter rested until 1841, when a vote of union was passed. The principle reason for this long delay was deference to Dr. Emmons, whose sentiment was, "Associationism leads to Consociationism; Consociationism leads to Presbyterianism; Presbyterianism leads to Episcopacy; Episcopacy leads to Roman Catholicism; and Roman Catholicism is an ultimate fact."

The *quasi*-ecclesiastical relations of the General Association with other bodies, were gradually perfected. In 1809, it entered into "correspondence," exchanging delegates with the General Associations of Connecticut and New Hampshire; in 1811, the General Assembly of the Presbyterian Church, continuing the correspondence with both branches, after the disruption of that body, until 1856, when that with the Old School body was dropped by mutual consent; in 1812, the General Convention of Vermont; in 1821, the Evangelical Consociation of Rhode Island; in 1835, the General Association of New York; in 1843, the General Association of Michigan; in 1844, the Congregational Union of England and Wales; in 1845, the General Convention of Wisconsin, and the Congregational Union of Canada East (now Canada;) in 1846, the General Association of Iowa; in 1849, the Association of Oregon, afterwards the General Association of Oregon and California, since 1856 divided into two General Associations; in 1855, the General Conference of Ohio; in 1857, the General Associations of Kansas and Minnesota; in 1858, the Congregational Association of Nebraska.

In addition to the foregoing relations, there was broached, in 1818, a project to unite all the General Associations of New England by means of a "Committee of Union" into one general organization. This plan originated with the General Association of Connecticut. Drs. Worcester and Hyde, and Rev. Thomas Snell, were deputed by the General Association to meet delegates from the other bodies at Northampton, Oct. 3, 1818; they reported the next year in favor of the plan, and that a "Committee of Union" meet annually on the 3d Wednesday of October. This report was adopted. The new organization had its first session at the house of Rev. Abel Flint, D. D., Hartford; it was composed of Drs. Flint and Lyman Beecher for Connecticut, and Dr. Hyde and Rev. Mr. Snell for Massachusetts; it appeared that New Hampshire and Vermont declined the union, but the body proceeded to business; Dr. Hyde was chairman and Dr. Flint, Scribe; Dr. Hyde preached; a two days' session was held; Dr. Beecher was appointed to preach at the session of the next year; but in 1821, the "Committee of Union" recommended its own dissolution; the recommendation was adopted, and the project, soon generally forgotten, but which, had it succeeded would have essentially united all our Congregational Associations into one compact body and changed our whole polity, came to an unregretted end.

So, also, did another ecclesiastical project expire in its birth, but not without crippling the General Association itself. It came up in the shape of appointing a committee, in 1814, to examine "into the history of" "an ancient document" found among the papers of Cotton Mather, which contains an "answer to the question, what further steps are to be taken that councils may have due constitution and efficacy;" the Committee were also to consider "the expediency of a recommendation by this body of the plan of discipline there proposed." "Rev. Jedediah Morse, D.D., Rev. Samuel Austin, D.D., Rev. Leonard Woods, D.D., Rev. Samuel Worcester, D.D., Rev. Enoch Hale, Rev. Joseph Lyman, D.D., and the Rev. Timothy M. Cooley" were the Committee; they reported in an elaborate paper, in 1815, not recommending the proposals (which are the same as printed in Wise's Churches' Quarrel Espoused,) but proposing the establishment of Consociations. The General Association, after full discussion ordered the reports to be printed for public information, and the subject to be called up at the next session. It was done; and although the evils growing out of the disjointed fellowship of the churches in that time of doctrinal tribulation had doubtless suggested the plan, yet in 1816, all this body dared to do was to say that "they believe that the Report....accords in its general principles, with the examples and precepts of the New Testament" and that they had no objection to the organization of the Consociations wherever the ministers and churches were inclined that way; and even this qualified approbation lost several Associations and gave countenance to the assertions of those who looked upon that body as covertly intending a system of ecclesiastical jurisdiction. Of the formidable powers sought to be conferred on Consociations, of the steadfastness with which the churches resisted the usurpation, and of the cotemporary literature thereby brought out, (some of which is in the writer's possession,) a further account may be given at a future period.

Another work of the General Association was the organization of the Domestic Missionary Society. This, organized in 1818, was the result of the struggle of the evangelical churches for existence. The General Association organized that body, with a constitution providing that it be constituted of the General Association, and of other members by subscription or election,—the Moderator and Scribe of the latter to hold the same position in the former, and that its object be confined to Massachusetts Proper.[1] There was already a Society, the "Massachusetts Missionary Society," in existence; but by its charter, it could disburse no funds in this State; hence the necessity of a Society attending to waste places at home—a work which is now properly demanding still greater attention than it has received. The new body and the old Society united (by legal permission,) in 1827, when it was agreed that the united organization should be represented by two delegates in the General Association.

The meetings, temporary affairs, and preachers of the General Association at its various sessions, have been as follows:

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[1] "Massachusetts Proper" was exclusive of Maine.

OFFICERS AND PREACHERS
AT THE
ANNUAL SESSIONS OF THE MASSACHUSETTS GENERAL ASSOCIATION.

D.D. in italics signify that the individual received the degree at a subsequent period.

Year.	*Place.*	*Moderator.*	*Scribe.*	*Assistant Scribe.*	*Associational Preacher.*	*Preacher on Missions.*
1803	Northampton,	Unknown.	Unknown.	Unknown.	Unknown.	None.
1804	Hardwick,	Joseph Lee,	“	“	“	“
1805	Washington,	Unknown.	“	“	“	“
1806	Hatfield,	“	“	“	“	“
1807	Windsor,	Stephen West, D.D.	Samuel Austin, D.D.	None.	Josiah Spalding,	“
1808	Worcester,	Joseph Lee,	Alvan Hyde, *D.D.*	“	Asahel Huntington,	“
1809	Newburyport,	Joseph Lyman, D.D.	Leonard Woods, *D.D.*	“	Sam'l Austin, D.D.	“
1810	Bradford,	Manasseh Cutler, LL.D.	Sam'l Worcester, *D.D.*	Thomas Snell, *D.D.*	Nath'l Turner,	“
1811	Salem,	Samuel Taggart,	Alvan Hyde, *D.D.*	Rufus Anderson,	Rich. S. Storrs, Sen.	“
1812	Westfield,	Samuel Austin, D.D.	Payson Williston, *D.D.*	Samuel Mead,	Jonathan Allen,	“
1813	Conway,	Ebenezer Fitch, D.D.	Sam'l Worcester, *D.D.*	Avery Williams,	Sam'l Worcester, *D.D.*	“
1814	Dorchester,	Jedediah Morse, D.D.	John Keep,	Thomas Punderson,	Thos. Snell, *D.D.*	“
1815	Royalston,	Joseph Lyman, D.D.	James Murdock, *D.D.*	John Codman, *D.D.*	John Codman, *D.D.*	“
1816	Leicester,	Ebenezer Porter, D.D.	Samuel Mead,	Ezekiel L. Bascom,	Joseph Lee,	“
1817	Belchertown,	Theoph. Packard, *D.D.*	William Bascom,	Thaddeus Pomeroy,	John Bullard,	“
1818	Middlefield,	Joseph Lyman, D.D.	John Keep,	Daniel Huntington,	Joseph Lyman, D.D.	“
1819	Pittsfield,	Samuel Shepard, *D.D.*	Sereno E. Dwight, *D.D.*	Joseph Vaill, *D.D.*	John Smith, *D.D.*	“
1820	Beverly,	Theoph. Packard, *D.D.*	Eliakim Phelps, D.D.	Thomas Shepard,	Roswell Hawkes,	“
1821	Haverhill,	Warren Fay, *D.D.*	Elias Cornelius, *D.D.*	James Bradford,	Thos. Andros,	“
1822	Springfield,	Heman Humphrey, *D.D.*	Alfred Ely, *D.D.*	Richard S. Storrs, *D.D.*	John H. Rice, D.D.	“
1823	New Bedford,	Samuel Walker,	Justin Edwards, *D.D.*	Thomas Shepard,	David D. Field, *D.D.*	“
1824	Ashfield,	Oliver Cobb, *D.D.*	Benj. B. Wisner, *D.D.*	Ebenezer Gay,	David L. Hunn,	“
1825	Boston,	Ebenezer Porter, D.D.	John Woodbridge, *D.D.*	Joseph Vaill, *D.D.*	John Nelson, *D.D.*	“
1826	Fitchburg,	John Fiske, *D.D.*	Warren Fay, *D.D.*	Baxter Dickinson, *D.D.*	Thos. Shepard,	“
1827	Worcester,	Samuel Osgood, D.D.	Enoch Pond, *D.D.*	Josiah Bent, Jr.	Sam'l Sewall,	“

1828	Falmouth,	Nathan Perkins,	Luther F. Dimmick, *D.D.*	Jonathan Bigelow,	Lyman Beecher, D.D.	Alvan Hyde, D.D.
1829	Andover,	Warren Fay, D.D.	Ebenezer Burgess, *D.D.*	John Todd, *D.D.*	Joseph Goffe,	Lyman Beecher, D.D.
1830	Groton,	David D. Field, *D.D.*	Calvin Hitchcock, *D.D.*	I. Richmond Barbour.	Isaac Braman,	Freegrace Reynolds,
1831	Taunton,	John Codman, D.D.	David Oliphant,	George Fisher,	Sam'l Osgood, D.D.	Thomas Snell, D.D.
1832	Northampton,	Joseph Chickering,	Parsons Cooke, *D.D.*	John S. C. Abbott,	Dudley Phelps,	John Todd, *D.D.*
1833	Dorchester,	Jonathan Greenleaf,	John P. Cleaveland, *D.D.*	Jonathan Bigelow,	Joseph Vaill, *D.D.*	David Crosby,
1834	Lee,	Samuel Shepard, D.D.	Milton Badger, *D.D.*	Dorus Clarke,	Samuel Lee,	Rich. S. Storrs, *D.D.*
1835	Framingham,	Sylvester Holmes,	Warren Fay, D.D.	Erastus Maltby,	*None.*	Leon. Withington, *D.D.*
1836	Worthington,	John Brown, D.D.	Sam'l M. Worcester, *D.D.*	Sam'l C. Jackson, *D.D.*	Heman Humphrey, D.D.	Wm. M. Rogers,
1837	N. Brookfield,	John Codman, D.D.	Geo. W. Blagden, *D.D.*	Joseph Bennett,	Henry Adams,	Joseph B. Condit,
1838	New Bedford,	Luther Sheldon, *D.D.*	John S. C. Abbott,	William Bement,	Ebenezer Perkins,	Ebenezer Burgess, D.D.
1839	Plymouth,	John Nelson, *D.D.*	Daniel Crosby,	Joseph D. Condit,	Samuel Nott,	H. N. Brinsmade, *D.D.*
1840	Ipswich,	Parsons Cooke, *D.D.*	Dudley Phelps,	Sam'l C. Jackson, *D.D.*	Thomas Snell, D.D.	Samuel Backus,
1841	Westfield,	Thomas Robbins, *D.D.*	Joseph H. Towne,	Alexander J. Sessions,	Alvan Cobb,	Cyrus Mann,
1842	Westboro',	Timo. M. Cooley, D.D.	Elam Smalley, *D.D.*	Amos Blanchard, *D.D.*	George Fisher,	Tertius S. Clarke,
1843	Sunderland,	Joseph Bennett,	Erastus Maltby,	Eber Carpenter,	Joseph Bennett,	Erastus Maltby,
1844	Woburn,	Calvin Hitchcock, D.D.	Cyrus Mann,	Orin Fowler,	David T. Kimball,	Bela B. Edwards, *D.D.*
1845	Westminster,	Orin Fowler,	Emerson Davis, *D.D.*	Wm. P. Paine, *D.D.*	Chas. Rockwell,	James W. Ward,
1846	Pepperell,	John A. Albro, *D.D.*	Wm. P. Paine, *D.D.*	Joseph S. Clark, *D.D.*	Amos Blanchard, *D.D.*	Orin Fowler,
1847	Worcester,	Absalom Peters, D.D.	Sam'l C. Jackson, *D.D.*	Joseph S. Clark, *D.D.*	Absalom Peters, D.D.	Horace Bushnell, D.D.
1848	Chelsea,	Dudley Phelps,	Joseph S. Clark, *D.D.*	Tim. D. P. Stone.	Wm. P. Paine, *D.D.*	Elam Smalley, *D.D.*
1849	Roxbury,	Timo. M. Cooley, D.D.	Erastus Maltby,	John L. Taylor,	Artemas Bullard, D.D.	Seth Sweetser, *D.D.*
1850	Sandwich,	Emerson Davis, D.D.	Paul Couch,	J. Jay Dana,	Thos. Shepard,	Sam'l Harris, *D.D.*
1851	Wrentham,	Constantine Blodgett,	Smith B. Goodenow,	Chas. S. Porter,	Henry B. Hooker, *D.D.*	Robert McEwen,
1852	Lowell,	John Woodbridge, D.D.	Henry M. Dexter,	Henry Neill,	Robert Crowell, D.D.	Charles S. Porter,
1853	Yarmouth,	Joseph S. Clark, D.D.	Andrew L. Stone,	Lyman Whiting,	Alfred E. Ives,	Austin Phelps, *D.D.*
1854	Fall River,	John Todd, D.D.	Joshua T. Tucker,	Rufus W. Clark,	Jacob J. Abbott,	Emerson Davis, D.D.
1855	Northampton,	Henry B. Hooker, *D.D.*	Joseph Peckham,	Alonzo H. Quint,	Joshua T. Tucker,	Milton Badger, D.D.
1856	Salem,	Daniel Fitz,	Alonzo H. Quint,	Timothy Stowe,	Raymond H. Seeley,	Joshua T. Tucker,
1857	Belchertown,	Henry M. Dexter,	Alonzo H. Quint,	James H. Means,	Christopher Cushing,	John P. Cleaveland, D.D.
1858	Dorchester,	James T. Woodbury,	Edwin A. Bulkley,	Ephraim W. Allen,	Joel S. Bingham,	J. Jay Dana.

The standing offices of the General Association are, that of Secretary (including Treasurership,) who preserves the records and documents; and Statistical Secretary, the latter having exclusive charge of the annual collection and publishing of the statistics of the churches; the term of office of each is three years. The Moderator, Scribe, and Assistant Scribe, are chosen only for one session.

The standing offices have been filled as follows:

SECRETARY.

ENOCH HALE,[1] Westhampton, 1804—1824.

THOMAS SNELL, D. D.,[1] North Brookfield, 1824—1850.

EMERSON DAVIS,[2] D. D., Westfield, 1850—1858.

ALONZO H. QUINT, Jamaica Plain, 1858—

Each of the past Secretaries left office by declining a re-election.

STATISTICAL SECRETARY.

ALONZO H. QUINT, Jamaica Plain, 1856—

It were useless to detail the transactions of the General Association year by year. It has met fifty-six times, in Christian brotherhood, for the well-being of the Cause; has had its sermons, its prayers, and its conferences, which have left their mark on the piety of the day. In addition to these—the most valuable of its exercises—and to its prominent operations already noticed, the General Association has vigorously and perseveringly "resolved" on the main moral questions of current interest:

On African Education, in 1824 and '31; on the A. B. C. F. M., in its commencement, and repeatedly afterwards; on Bible distribution, in 1829, '30, '32 '34, '40, '42, and '47; on Biblical knowledge and Sabbath School interests, in 1817, '19, '24, '27, '30, '31, '34, '37, '42, '44, '45, and '51; on Charity (religious,) in 1821, '51, '52 and '56; on Colonization (African,) 1819, '24, '29, '30, '32, '36, and '47; on Common Schools, in 1849; on Education Societies, in 1833, '35, and '51; on Home Missions, in 1829, '32, '33, '37, '39, '55, '57, and '58; on Infant Baptism, in 1853, '55, and '57; on Itinerant Evangelists, in 1836; Ministerial Charges, in 1852 and '53; on Moral Reform in 1833; on National Congregational Convention in 1852; on Peace in 1835, '36, '42, '46, '47, and '53; on Popery, in 1834 and '42; on Psalmody, in 1820, '45, '46, '56, and '57; on the Sabbath, in 1815–'17, '24, '25, '28, '30, '31, '33, '39, '41–'43, '48, and '53; on the Seamen's Cause, in 1831, '32, and '37; on Slavery, in 1834, '37, and in every year from 1841 to 1858, excepting 1844 and 1852; on Temperance, in 1813, '27, '30—'33, '34, '35, '41, '42, '47, '52, '57, and '58; on Tobacco, in 1833; on Tract operations, in 1816, '34, '36 and '58; on Western Education, in 1831, '35, '45, and '58. It commended Amherst College in 1842; Granville Female Seminary in 1836, and Mt. Holyoke in 1835; Williams College in 1842; the Boston Recorder in 1834; the Christian Alliance in 1845 and '48; the Congregational Library Association in 1853, '54, and '57; the Hartford Deaf and Dumb Asylum in 1818; the Doctrinal Book and Tract Society (now Congregational Board of Publication,) in 1851 and '53; the Foreign Evangelical Society in 1838, '39, '43, '44, '47 and '48; a Southern Theological Seminary; Wilbur's New Testament in 1824; and has attended to the wants of Ireland (1848,) the Jews, (1846,) Nebraska

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[1] ENOCH HALE, is noticed on page 39, and Dr. SNELL, on page 47.

[2] EMERSON DAVIS, D. D. was born in Ware, Ms., July 15, 1798; grad. Williams, 1821; studied theology with Dr. Griffin, while perfoming the duties of Tutor in Williams College; was licensed to preach by the Berkshire Association, Feb. 1824; was preceptor of Westfield Academy until Feb. 1836; was ordained pastor of the 1st church in Westfield, June 1, 1836, which position he still occupies; received the degree of D.D., from Harvard College, in 1847. Dr. Davis was appointed a member of the Massachusetts Board of Education at its establishment in 1836, and went out in two years by the expiration of his term; he was reappointed in 1848 and served the full term of eight years. He has been one of the Trustees of Williams College, since 1833.

(1854,) and Kansas (1855.) If, however, any one wishes to trace these varirious resolutions, he will encounter the obstacle arising from the fact that the earliest records exist only in a compilation made in 1816, and that no complete set of the annual publications of this body is known to exist.

Statistics have also been prominent in the action of the General Association. The first published bear date of 1819, though signs of their appearance had been threatening for several years. They have been continued since, forlorn in their appearance, deceptive in their statements, and accompanied by melancholy complaints, until, in 1856, a new system was inaugurated, a statistical office established, and entire success accomplished.

As now constituted, the General Association meets on the 4th Tuesday of June annually, in each Association in turn; it is an exclusively clerical body, composed of two delegates from each of twenty-seven district Associations, the Secretary, the Statistical Secretary, the clergyman of the place of meeting, and two delegates from the Massachusetts Home Missionary Society; in addition, the preachers of the two sermons, the chairmen of all Committees attending to report, the delegates from corresponding bodies, and the delegates of the preceding year to corresponding bodies, are admitted as honorary members. The services include a sermon on Home Missions, another called the Associational, a service for the benefit of the people of the place, a discussion on questions previously published, salutations of delegates, reports from its own delegates, the Lord's Supper, necessary business; and cover parts of three days.

Minutes

of the

General Aſsociation

of

Maſsachuſetts.

1807.

Remarks respecting the Christians found in Malabar, mentioned in the foregoing letter.

The information given in this letter is very interesting. We cannot but hope that Providence has separated these Christians from the rest of the Christian world, for the purpose of making them unsuspected depositaries of important truth; that from the mountains of Malabar new light may arise for the confirmation of Christian faith; that manuscripts will be discovered, which will afford additional proof of the uncorrupted preservation of the Scriptures, and assist in settling disputed passages of the sacred text. Among a people so long secluded in mountains, sufficient traces we hope may be found of ancient usages and modes of thinking to remove the obscurity in which some parts of the New Testament are yet involved. Perhaps not only the sacred writings, but other valuable works of antiquity may be found on this retired spot. We are also anxious to know what views these Christians entertain of the leading doctrines of the gospel. But the letter is not particular enough to gratify the curiosity which it excites.

We are not informed of the evidence on which it is supposed, that these churches were planted in Malabar in the 4th century. It is probable that they have some traditions respecting their origin; and their religious customs may help to fix the time when they were separated from the great body of Eastern Christians. It is well known that in the beginning of the 4th century, Christians were cruelly persecuted in the Eastern part of the Roman empire, under Diocletian and Galerius. This event may have driven these churches into the interior of India.

We learn from ecclesiastical historians, that the Nestorians, a numerous sect of Christians, which arose in the 5th century, and which in two centuries overspread the countries of the East, introduced Christianity very early into India; and to this day, many Nestorians, or, as they are commonly called, Christians of St. Thomas, are found in Malabar. It may be supposed by some, that the churches mentioned in the letter are of this sect, especially as the Nestorians "have been severely persecuted by the Catholics at Goa." But it is presumed, that our informant, who visited the other churches in Malabar, and who must have known the very obvious peculiarities of the Nestorians, could not have been deceived on this point. If no traces of the Nestorian controversy should be found in these churches, this will be an argument of their great antiquity, since the Nestorians after the 5th century filled the countries nearest to India, and penetrated India itself.

It is hoped that the missionaries in India will feel interested in obtaining all possible information respecting these Christians. They will naturally direct their first attention to the manuscripts of the Syriac Bible in their possession. It is well known that the Old Syriac holds the highest rank among the versions of Scripture. Biblical criticism will receive great assistance by a discovery of the state of this version in the 4th century.

Perhaps further inquiry will disappoint the hopes we have here expressed. But let it be observed, that we have expressed not our *belief*, but only our *hopes*; and where the heart is interested, how natural is it to indulge in hope!

GENERAL ASSOCIATION.

Had we not already expressed our sentiments at large on the subject of the following paper, we should have had much to say on this occasion. It is with peculiar pleasure we observe, that the reasons in favour of a General Association in this Commonwealth have received so much attention, and are more and more satisfactory to those who candidly examine them. Late events strengthen the hope, that the *association* will become *general*, and that the important ends, contemplated by the friends of Zion, will be accomplished. Several Associations, not represented at the late meeting at Windsor, are well known to be friendly to the plan, and will doubtless act in its favour before the next meeting; which, being appointed in such a central place, will, we trust, comprise a much larger number of associations, than any previous meeting. The objects of the General Association are so momentous, that we indulge the reasonable expectation, that the ministers of Christ will actively and seasonably promote it, and that all the enlightened friends of evangelical truth will give it their countenance and their prayers. We gratefully receive, and gladly publish the following communication, which presents the nature and design of the proposed union in the most fair and unexceptionable light, and must do much towards solving the doubts and removing the difficulties of every impartial inquirer.

EDITORS.

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

THE disconnected state of the Associations within the limits of this important section of New England; the little acquaintance which its ministers have with each other; and the hope, that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of forming a General Association. A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were chosen accordingly by several Associations, who met in Northampton, July, 1802. They united in the opinion, that it was expedient that a General Association be formed. They agreed "to admit as articles of faith the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism, for the basis of union and fellowship." On this ground they recommended to the several Associations, from which they came, to choose two delegates to represent them, who should meet and organize the General Association; the door being left open for other Associations to unite, if they should be disposed.

The objects to be kept in view they agreed should be, "to promote brotherly intercourse and harmony, and their mutual assistance, animation and usefulness, as ministers of Christ; to obtain religious information relative to the state of their churches, and of the Christian church in this country and through the world; and to cooperate with one another and with other similar institutions, in the most eligible manner for building up the cause of truth and holiness."

Upon these principles, and embracing these objects, the Association was formed, and has proceeded. Annual meetings have been holden. At this time delegates from seven Associations are convened.* Harmony prevails, and pleasing prospects of the increasing utility of the Association are presented. Information is received from the members, that a considerable number of the churches in the connexion are in a prosperous state, and to several, within two or three years past, there have been large additions; the Lord having been pleased to accompany the means of instruction with abundant influences of his Holy Spirit. In Hadley, Northampton, Southampton, Westhampton, Easthampton, Williamsburgh, Williamstown, Stockbridge, Sandisfield, Lee and Bradford several hundreds have made public profession of religion. It is noticed with peculiar pleasure, that the very serious attention, which has prevailed in Williamstown, has been extended into the college, and affords the churches a pleasing prospect from the institution. It is also communicated that there are hopeful appearances at the present time in Charlemont, Hawley, and several other places.

It is further stated, and the Association deem it their duty to present the unpleasant fact to the public eye, that there is a tract of country of nearly twenty miles square in the northern part of the county of Berkshire, containing seven towns, with a numerous population, in which there is not one settled Congregational minister; and that all those towns, Williamstown excepted, are in a condition which yields no rational hopes, that by their own efforts any of them will be soon supplied with sound evangelical teachers. They are therefore earnestly recommended to the attention of those missionary Societies and Associations of ministers, which can most conveniently afford them that aid, which they so much need; and the rather because this region is nearer home, than any other which has been the scene of missionary labour. And for encouragement, it is further stated, that when ministers have occasionally visited this almost forsaken people, they have been gratefully received.

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* *According to the present plan, two delegates are chosen by each association.* EDITORS.

The General Association is founded upon the pure principles of Congregationalism. One design of it is to cherish, strengthen, and transmit these principles. It wholly disclaims ecclesiastical power or authority over the churches, or the opinions of individuals.

The objects of this Association being in no respect incompatible with those of the Convention of ministers annually holden in Boston, no interference between them is designed, or can reasonably be apprehended.

Having these views, the General Association continue to invite their brethren to unite with them in an institution, so evidently promotive of the all important interests of Christianity. And for their accommodation it is hereby notified, that the next meeting of the General Association is to be holden at the house of the Rev. Samuel Austin in Worcester, on the last Wednesday in June next, at 9 o'clock, A. M.

STEPHEN WEST, *Moderator.*
Attest, SAMUEL AUSTIN, *Scribe.*
Windsor, June 25, 1807.

For the Panoplist.
Transcribed by Enoch Hale, *Secretary.*

MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

EARLY in the year 1803, a number of gentlemen, among whom were his Honor Samuel Phillips, Esq. late Lieutenant Governor of Massachusetts, and the late Professor Tappan,* stimulated by "the success of individuals and of societies, in disseminating Christian knowledge by means of religious Tracts and otherwise, were induced to confer together repeatedly on the best means of promoting the same important object. The result of their consultations was a persuasion, that the civil, moral, and everlasting interests of their fellowmen might be essentially promoted by united and systematic exertions for diffusing evangelical truth." Accordingly, on the first of September of the year before mentioned, they associated by the name of "The Massachusetts Society for promoting Christian Knowledge," and adopted a constitution for their government.§ They have since been incorporated by an act of the Commonwealth.

In the year 1804, this Society distributed books in Massachusetts Proper, in Rhode Island, Virginia, South-Carolina and Georgia, to the number of 6253, and in the year 1806, in a compass a little more extended, to the number of 9174. Among the books distributed are several of the works of Doddridge, Henry, Burder, Wilson, Lathrop, Vincent, Leslie, &c.

In future Nos. of the Panoplist, we shall present our readers with interesting extracts from some of the numerous letters to the Directors of the Society, from their agents to whom books have been sent for distribution, containing strong approbation of the design of their institution, and encouraging accounts of its usefulness.

It is with much satisfaction we learn, that an institution of the same kind with the above has been lately formed at Providence, in the State of Rhode Island, by the name of "The Providence Association for promoting Christian Knowledge." In their address, they say, "We have in view the promotion of no interest separate from that, which involves the highest happiness of our fellow creatures. Whatever be the religious sentiments, which we individually embrace and advocate, we are resolved to adopt no measures in our associated capacity, which will favour one denomination of Christians, in preference to another. In determining on books for distribution, we shall, agreeably to our constitution, carefully avoid all such, as are on points of controversy, and select those only, that contain sentiments in which all real Christians are cordially united."

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* *These eminent men both died before the Society was formed.*

§ *This Constitution we shall publish at large in a future No. of the Panoplist.*

Minutes
of the
General Aſsociation of Maſsachuſetts.
1808.

UNITED STATES.

A MEETING of the General Association of Massachusetts *Proper* was holden in Worcester, on the last Wednesday in June, 1808.

The Rev. Joseph Lee was chosen moderator, and Rev. Alvan Hyde scribe.

At this meeting were present,

Rev. Jacob Catlin, Rev. Alvan Hyde, from the Association in the county of Berkshire.

Rev. Jonathan Nash, Rev. Isaiah Waters, from the Mountain Association.

Rev. Jonathan Grout, Rev. Joseph Field, from the Northern Association in Hampshire.

Rev. Payson Williston, Rev. Elijah Gridley, from the Central Association in Hampshire.

Rev. Isaac Bailey, Rev. Joseph Goffe, from the Worcester South Association.

Rev. Joseph Lee, from the Westminster Association.

Rev. Samuel Mead, Rev. Jonathan Allen, from the Haverhill Association.

Rev. Asahel Huntington, Rev. Isaac Braman, from the Essex Middle Association.

Rev. Enoch Hale, as secretary of the Association, and

Rev. Samuel Austin, D. D. the minister of the parish.

Rev. Messrs. Joseph Pope and Zephaniah S. Moore, from the Brookfield Association; and Rev. Messrs. Samuel Stearns and Joseph Chickering, from the Andover Association, who were delegated to obtain information respecting the nature and object of the General Association, were invited to sit as honorary members, and to act with the Association at this time.

Rev. Samuel Worcester, from the Salem Ministerial Conference, was invited to sit as an honorary member, according to the tenor of the communication brought by him from that body.

The moderator opened the meeting with prayer.

It was then proposed, that the delegates from the several associations present should give an account of the state of morals and religion within their limits, and that a committee of three be appointed to take minutes of the information, with reference to its publication.

Voted, That Dr. Austin and Rev. Messrs. Worcester and Hale be this committee. The delegates then made details, at some length, of the state of religion in their respective connexions. The hour appointed for public worship having arrived, the Association repaired to the meeting-house, and Rev. Asahel Huntington preached from Acts ii. 42.

Voted, That it be recommended to the respective associations, represented in the General Association, to furnish their delegates with a statement of the number of pastors and churches in their connexion, with the number of members in each church, and in future, an annual state of the additions, and removals by death or dismission, as a part of the religious intelligence to be communicated to the General Association.

Voted, That two of the brethren be appointed, in behalf of this association, to visit the General Association of Ministers in Connecticut, at their next meeting, to learn their disposition, as to forming an union with this association, and the terms on which such union may be established; and that Rev. Dr. Lyman and Rev. Dr. Austin be the delegates to that body; to report at the next meeting of this Association.

The committee appointed to take minutes of the details, made by the delegates, of the state of religion and morals in their respective connexions, made the following report, which was accepted by the association.

REPORT OF THE COMMITTEE OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

The General Association have received with much satisfaction the information given by the delegates, of the state of religion within the limits of their respective associations; and view, as cause of great gratitude to God, his gracious regard to the churches. With very few exceptions, they appear to be in a state of order and harmony, with at least their ordinary constancy in attending the worship and ordinances of Christ. And although a general coldness is much to be lamented, we find a pleasing number of instances of special attention to religion. In the towns in which revivals were experienced, of which mention was made in the result of this Association the last year, the fruits and happy consequences are still manifest. In other towns copious effusions of the Spirit have been more lately witnessed, and appear at the present time to have a powerful operation on many. At Lenox, Lee, Washington, Windsor, Hindsdale and Peru, in the county of Berkshire; Chester, Worthington, Cummington, Plainfield, Goshen, Conway and Heath, in the county of Hampshire; and Northbridge, in the county of Worcester, great attention to the concerns of the soul has been excited: which has also extended, in a degree, into several neighboring towns. Several hundred persons have publickly embraced the Saviour since the last year, and hopefully become his true followers. Several instances of pleasing religious engagedness appear in other parts of the Commonwealth. Information, which is fully relied on, has been received from a number of towns within the limits of associations not represented in this body, of a very great and powerful work of the Holy Spirit. Berkley, Dartmouth, New-Bedford, Rochester, Wareham and Sandwich, in the counties of Bristol, Plymouth and Barnstable, have been distinguishedly favored: hundreds have been added to the communion of their churches.

Information of these wonderful displays of divine grace, while it awakens delightful emotions in our hearts, we are persuaded will afford pleasure to all the friends of Jesus, and of his rising kingdom; and will excite gratitude to God for his sovereign manifestations of love to men.

It also affords much satisfaction to this Association to recognise an increasing union of sentiment and affection among the lovers of evangelical truth. As tokens of this we view, with gratitude to heaven, the establishment of an important *Theological Institution* in tho county of Essex, and the proposed publication of the *Panoplist and Massachusetts Missionary Magazine United.*

Voted, That the next meeting of the General Association be at Rev. Dr. Spring's, Newburyport, on the last Wednesday of June, 1809, 9 o'clock A. M.

Voted, That the Worcester South Association be requested to appoint a preacher for the next meeting.

Worcester, June 30, 1808.

JOSEPH LEE, *Mod'r.*
ALVAN HYDE, *Scribe.*

Transcribed, Westhampton, July 7, 1808, *by*

ENOCH HALE, *Sec'y.*

Minutes
of the
General Aſsociation
of
Maſsachusetts.
1809.

THE GENERAL ASSOCIATION OF MASSACHUSETTS.

The General Association of Ministers in this State, desirous to satisfy the frequent inquiries and reasonable claims of the christian public, deem it their duty in this communication, to make a brief, but fair and unreserved statement of the principles of their union; of the important ends, which it is their aim to accomplish; of their leading transactions at their meeting the present year; and of the animating considerations, which excite them to perseverance. Necessary information has in a considerable degree been given in our former reports, and in other communications on the subject. But nothing, it is conceived, has yet been done to supersede the necessity or probable utility of a more particular statement.

This association proceeds on the maxim, which is supported by the uniform experience of all civilized nations, *that mankind are formed for society, and that the social bond contributes immeasurably to the comfort of individuals and the welfare of the world.* The social principle, which in all places and among men of all descriptions is so beneficial, operates with the greatest freedom, and yields its most precious fruits in the kingdom of Christ. He is the Prince of peace. Love is the essence of his religion, the fulfilling of his law. In the very nature of the christian religion, a foundation is laid for that, which the efforts of worldly wisdom have never produced, *a perfect and happy society.* The followers of Christ, acting under the influence of his religion, *are all one.* The General Association, with increasing concern and sorrow, have witnessed the divisions and alienations among the servants of one common Lord, the disciples of one common teacher. They have sympathized with the church in her afflictions, and mourned over her bleeding wounds. It has been their prayer, that the healing, uniting spirit of the gospel may prevail; that all, who love the Lord Jesus Christ, may love one another; and that his kingdom may now appear to be, what in reality it is, a kingdom of righteousness, peace, and joy in the Holy Ghost.

On this pleasing occasion we are constrained to express the joy we feel, in view of the increasing harmony among the ministers and disciples of Christ, both in Europe and America. It is to be considered, as a token for good;

as a sign from heaven, that blessings are intended for the church. In proportion to the prevalence of christian love and unity, the friends of truth are prepared for suitable exertions, and encouraged with a prospect of success. We rejoice therefore, in every event, which tends to banish strife and division from the christian world, and will readily and earnestly promote every measure, which is calculated to turn the zeal and energy of Christ's faithful ministers from every minor and unessential distinction, and to engage them in defending and propagating those evangelical principles, which have always been the basis of the church.

In the organization of this body, we are supported by that principle of *christian liberty*, which all Protestants have so highly valued and surrounded with so many safeguards. We number it among our best blessings, that this nation is free from civil and ecclesiastical tyranny; that we may worship God according to our own consciences; that we have a right to associate ourselves together for the purpose of mutual advantage, and the general interest of religion; and that we may adopt any rules, and pursue any measures which will not infringe the rights of others. In the exercise of this *christian liberty*, the General Association "admit as articles of faith, the doctrines of christianity as they are generally expressed in the Assembly's Shorter Catechism ;" and consider these doctrines, which have been generally embraced by the churches of New England, "*as the basis of our union.*"

Here we deem it proper to repeat a declaration made in our report for the year 1807; "that we wholly disclaim ecclesiastical power or authority over the churches, or the opinions of individuals."

The essential objects of the General Association are thus stated in our constitution ; viz. "To promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness, as ministers of Christ ; to obtain religious information relative to the state of our particular churches, and the general state of the christian church in this country and through the christian world ; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness." What can be more unexceptionable ; what more consentaneous to the spirit of the gospel, and the practice of primitive christians, than for ministers to meet annually for such purposes ? The cares and labours of the apostles were not restricted to place or country. Their benevolent affection had no limits. The prosperity of the church in every part of the world lay near their hearts. This object they never forgot. In every thing, which related to this object, they felt a lively interest. With hearts expanded by christian affection, they sent to far distant churches to *know their faith.* They travelled from place to place, that they might learn the state of believers, and be under advantages to promote their good. Influenced by ardent love, the primitive saints often met together in order to enjoy free conversation, to increase their mutual acquaintance, to unite in their devotions, and to mingle their sorrows and joys. If these examples are worthy of our imitation, and these objects, of our pursuit ; we must rejoice in that course of divine providence, which has united us in this General Association. From experience we are now led to conclude, that our objects are attainable. The pleasures and advantages of our meetings have hitherto equalled, if not exceeded our anticipations. We observe in others, and enjoy in ourselves the happy effects already produced. These effects, it is earnestly expected, will constantly increase, as the Association shall be enlarged ; as its objects shall be more generally understood by the public ; and as our zeal, constancy, and union shall be more conspicuous.

The following account of the transactions of the General Association, at their last meeting, is from the minutes of the Scribe.

"The General Association of Massachusetts Proper met, according to appointment, at the house of the Rev. Samuel Spring, D.D. Newburyport. June 27. 1809.

The Rev. Joseph Lyman, D.D. chosen Moderator, and the Rev. Leonard Woods, Scribe.

Present, the following delegates from the several Associations in the connexion; viz.

The Rev. Jacob Catlin	From the association in the County of Berkshire.
The Rev. Samuel Shepard	
The Rev. Aaron Bascom	Mountain Association.
The Rev. Theophilus Packard	Northern Association in Hampshire.
The Rev. Joseph Lyman D.D.	Central Association in the county of Hampshire.
The Rev. Elijah Gridley	
The Rev. Zephaniah S. Moore	Brookfield Association.
The Rev. Thomas Snell	
The Rev. Samuel Austin, D. D.	Worcester South Association.
The Rev. Joseph Murdock,	
The Rev. Stephen Peabody,	Haverhill Association.
The Rev. Jonathan Allen,	
The Rev. David Tullar,	Essex Middle Association.
The Rev. Leonard Woods	

Also the Rev. Enoch Hale, as Secretary of the General Association, and the Rev. Dr. Spring, as minister of the Parish.

The following ministers, delegated to make inquiry into the principles and objects of the General Association, were invited to sit as honorary members; viz.

The Rev. Dr. Barnard,	Salem Association.
The Rev. Samuel Worcester,	
The Rev. Dr. Kendall,	Cambridge Association.
The Rev. John Foster,	
The Rev. Mr. Williams,	
The Rev. Samuel Worcester,	Salem Ministerial Conference.
The Rev. Samuel Dana,	

Voted, that the Rev. Edward D. Griffin, D. D. be invited to sit with the Association, as an honorary member.

The Moderator introduced the business of the meeting with prayer.

The Rev. Drs. Lyman and Austin, appointed at the last meeting of this Association, as delegates to the General Association of Connecticut for the purpose of proposing a connexion, reported that they had performed the service assigned them; and produced the following copy of the votes of said Association of Connecticut on the subject of the proposed union; viz.

"Whereas the General Association of Massachusetts Proper has by its delegates, the Rev. Drs. Joseph Lyman and Samuel Austin, proposed a regular and permanent connexion with the General Association of Connecticut; and whereas union and affectionate co-operation among the ministers of Christ are instrumentally conducive to the prosperity of his gracious kingdom in the salvation of souls;

Voted, that the connexion aforesaid does meet the cordial approbation of this General Association.

Voted also, in order to render the said connexion complete, and effectual for the accomplishment of the purposes here contemplated, the following rules, be adopted for its regulation, and that the said rules, if acceded to by that Association, or as amended by that body with the concurrence of the first Delegates, who shall meet that body from this Association, shall regulate the connexion between us and them.

1. The General Association of Connecticut and the General Association of Massachusetts Proper shall annually appoint each two Delegates to the other.

2. The Delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting with their own members respectively.

3. It shall be understood, that the articles of agreement and connexion between the two bodies may be at any time varied by their mutual consent.

A true copy of minutes:

Test. ELIJAH WATERMAN,
Assistant Scribe of the Association."

After mature deliberation,——

Voted unanimously, to accede to the rules above proposed for regulating the connexion between this General Association and the General Association of Connecticut.

Accordingly the connexion was completed; and the Rev. Nathan Perkins, D.D. and the Rev. Henry A. Rowland were received, as Representatives of the General Association of Connecticut.

The Rev. William F. Rowland and the Rev. Asa M'Farland, Delegates from the General Association in New Hampshire, proposed a connexion with the General Association of Massachusetts Proper.

Voted, that the Rev. Mr. Allen, the Rev. Mr. Worcester, and the Rev. Dr. Perkins be a committee to confer with said Delegates, and report such principles of union, as they shall approve.

Voted, that a Committee be raised to prepare and report proper rules for the regulation of the annual meetings of the General Association.

The Rev. Doctors Spring and Austin, and the Rev. Mr. Catlin chosen, as a Committee.

Particular written details received from Berkshire Association, Worcester South Association, Mountain Association, Central Association in the County of Hampshire.

At 11 o'clock the Association attended public worship. Sermon delivered by Rev. Samuel Austin, D.D

Afternoon. The Committee, appointed to confer with the Delegates from New Hampshire Association, reported as follows; viz.

"Whereas the Rev. Asa M'Farland and William F. Rowland, Delegates from the General Association of the State of New Hampshire, have been empowered to propose and establish on their part such a union with the General Association of Massachusetts, as may be judged most expedient and for the advancement of evangelical truth; and whereas, from documents exhibited, it appears that the principles, on which that body is constituted, are substantially the same with those of this body; this body contemplating with delight the good which may result to the interests of the Redeemer's kingdom from an extended union of his ministers on evangelical principles;

Voted, that the proposed connexion meets the cordial approbation of this General Association.

Voted also, that the following rules be adopted for its establishment and regulation; the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut.*

Voted unanimously, to form a union with the General Association of New Hampshire upon the principles above mentioned.

Accordingly the union was completed; and the Rev. William F. Rowland and Asa M'Farland were received, as delegates from the General Association of New Hampshire.

Adjourned to Thursday, 8 o'clock A.M.

Thursday, June 28. 8 o'clock, A.M. The meeting was opened with prayer by the Moderator.

The delegates from the Association in Berkshire presented a request that the article in the original votes of the General Association respecting the basis of our union might be altered. Whereupon,

Voted, that it be proposed to the several Associations connected in this General Association, that the sentence in the articles originally adopted by this body, which now stands as follows; viz. "That the above doctrines be

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**See those rules above p. 91.*

considered as the basis of the communion of our churches ;" be so altered as to read as follows ; viz. *That the above doctrines, understood by us to be distinctively those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*

Voted, to choose a Committee, to take minutes of the narratives of the delegates respecting the state of religion within the limits of the General Association and its connexions, and to prepare a report.

Narratives from all the associations represented in this body were then given.

Chose by ballot, the Rev. Leonard Woods and the Rev. Dr. Spring, as delegates to the General Association of Connecticut the next year ; and the Rev. Thomas Snell, and the Rev. Jonathan Allen, as delegates to the General Association of New Hampshire at their next meeting.

Voted, that the next meeting of this General Association be at the house of the Rev. Jonathan Allen in Bradford, the last Wednesday in June, 1810.

Voted that the Berkshire Association be requested to appoint the preacher for the next meeting.

The Committee, appointed to prepare rules to regulate the annual meetings of this Association, reported the following ; viz.

1. That the minister of the place where the Association may convene, shall, when the time of meeting has arrived, call the Association to the choice of a Moderator by ballot.

2. That it shall be the duty of the Moderator, next, to call the Association to the choice of a Scribe, and if necessary, an assistant Scribe, by ballot.

3. That the certificates of the delegates be then laid upon the table, and read by the Secretary or Scribe.

4. That it shall be the duty of the Moderator to open the meeting of the General Association, and to introduce the session of each day by prayer.

5. That, at each meeting of the Association, a committee of arrangements, consisting of three, be appointed by nomination, to prepare the business of the session ; and that no business be introduced during the session, but through the hands and by the approbation of this committee.

6. Every motion, if requested by the Moderator, shall be reduced to writing.

7. That no member of the Association be allowed to speak more than twice to the merits of the question, unless he obtain leave of the Association.

8. That the Moderator be not permitted to speak to the merits of the question, but by leaving the chair, and placing the Secretary or Scribe in it, to moderate while he speaks.

9. That every speaker shall address himself to the chair, and be subject to no needless interruption while speaking.

10. That at the beginning of each session the names of the members shall be called by the Secretary or Scribe, at the precise time, to which the Association shall have been adjourned ; and that such members, as shall not be present in season, may be called upon by the Moderator to account for their tardiness.

11. That, when it shall be judged convenient, the sessions of the Association may be held in public.

12. That, at each meeting, delegates be chosen by ballot, to attend the General Associations of Connecticut and New Hampshire.

13. That no member shall leave the Association during the session but by leave of the Moderator.

Voted unanimously, to adopt the above mentioned rules.

Voted to adjourn to Friday morning 5 o'clock.

June 29,1809. Friday, 5 o'clock A.M. Prayer at the opening by the Moderator.

The Committee for taking minutes of the narratives made the following report ; viz.

"With peculiar emotions of gratitude to the great Head of the church, the General Association of Massachusetts have listened to the information, which has been given by the members, of the state of religion more particularly within their limits. The Lord reigneth, let the earth rejoice. The church lives, and will live and flourish. The gates of hell shall never prevail against it. Although in some places the ways of Zion mourn, because so few come to her solemn feasts; the Association are happy in being able to state, that the order, harmony, and peace of the churches within their limits are generally continued, and that an increasing attention to public worship and other means of religion is apparent. In some towns in the course of the past year, God has been pleased to pour out his Spirit for the conviction and conversion of sinners, and the edification and comfort of his children. The places in which divine power and grace have been more particularly manifested in revivals of religion, are Tyringham, West Stockbridge, New Marlborough, Great Barrington, Stockbridge, and Hindsdale in the county of Berkshire. In Worthington, Cummington, Plainfield, Goshen, Chester, Blanford, and some other places in the county of Hampshire, many additions have been made to the churches since the last meeting of the General Association.

Accounts from other Associations, in the limits of which no special awakening has occurred the last year, are in a good measure favorable. From other parts of the Commonwealth, not represented in this body, very pleasing information has been received of revivals of religion. In Uxbridge, Franklin, Hanover, Falmouth, and Nantucket, the Lord hath appeared in his glory in building up Zion.

Such information cannot fail to awaken the liveliest gratitude to God, to impress a deep sense of our increasing obligation, and to rejoice the hearts of all, who love our Lord Jesus Christ in sincerity.

Confiding in the faithful promise of God, they will be excited to pray for the peace, enlargement, and purity of the church. When Zion travaileth, she bringeth forth children.

This Association learn also with peculiar satisfaction, that in those places within their limits, in which there have been special displays of divine grace in preceding years, but few instances of apostasy or backsliding have occurred; and that an increasing union of sentiment and affection among the friends of Zion is apparent.

They also feel it to be their duty to acknowledge the great goodness of God in the flourishing state of the Theological Seminary, and in the increasing utility and success of the Missionary Societies. Nor must they omit to mention the prosperous religious state of some of the Colleges in New England, particularly Yale College, and the animating hopes, which are thereby excited in the churches.

From the delegates of the General Associations in Connecticut and New Hampshire it appears, that in some places there have been astonishing displays of divine grace in the conversion of sinners; that particularly in Connecticut, and within the limits of the General Assembly of the Presbyterian churches, Zion has arisen from the dust, and the fruits of the Spirit have abounded to the praise and glory of God; that in general infidelity and error are becoming less bold and formidable, and the attention of the people to public worship more constant and serious.

While, then, we lament the general insensibility to the things of religion, which has appeared in some places; let us adore the God of all grace for the favourable signs of the present day, especially for the power and sovereignty of his grace in calling such multitudes into the kingdom of his Son."

Voted, that the report of the Committee respecting the state of religion be committed to the disposal of the Committee of publications.

Voted the thanks of this Association to the Secretary for his faithful services during the three years past.

The Association united in singing a psalm; and the meeting was closed with prayer by the Rev. Aaron Bascom."

From the foregoing statement it will manifestly appear, what are the principles and objects of the General Association, and in what transactions they were engaged at their last meeting. Can any man suppose, that their design will be abandoned? Can it enter into the imagination of a single individual, that an Association commencing with such pious views, proceeding thus far with such happy union and such encouraging success, and attended at the present time with such propitious circumstances, will be suddenly forsaken? Its principles abjured? Its objects renounced? Past success and present prospects overlooked? And all the good, attained and expected, rashly lost? In such a cause, and with such animating motives to perseverance, surely no association or individual can be in danger of *putting his hand to the plough and looking back.*

Before we can be reasonably expected to relinquish our purpose we must be satisfied, that the principles of our union are unsound and dangerous. By conclusive arguments it must be proved, that the social bond, as soon as it unites together a considerable number of gospel ministers, loses all its force, or at least ceases to be of any advantage; that the character of Christians, or the nature of their religion is so unsocial, that union among them becomes mischievous, in proportion as it becomes extensive; that although a few of them in the same neighborhood may, without hazard, associate themselves together, and frequently meet to consult the interests of the church; an attempt to go beyond the limits of neighborhood, and associate a larger number, is hostile to the cause of Zion. Some satisfactory argument must be offered to make it appear, that we are chargeable with a direct or indirect interference with some other body of men; that we have transgressed the bounds of the liberty, with which Christ hath made us free, and which is confirmed to us by our civil constitutions; or that we have, in some way violated the equal rights of our brethren or fellow citizens. And something must be done to evince, that the religious doctrines, which we unitedly embrace, are unscriptural and false. Until these things are made evident, it will be no mark of candor or justice for men to cry out against our Association, as founded on narrow, party principles, and tending to ecclesiastical domination and oppression. All that we would ask of those who differ from us is, that they would leave us without restraint to exercise our own rights and pursue the objects, which our consciences approve. In our serious apprehension, no ends can be more momentous than those at which we aim; viz. to banish mutual prejudice and alienation from the family of the faithful, to promote among them the peace of God; to strengthen each other's hands and encourage each other's hearts; reciprocally to communicate all useful information respecting the state of religion in our churches and societies, and thus to awaken serious and tender solicitude and unceasing prayer for the general welfare. In short, to co-operate in every eligible measure for the advancement of the kingdom of Christ. The cause, which we wish to promote has engaged the love and counsels of God, and the labors of angels and saints. It is the cause of those, for whom Christ died. It is the cause of the church, which God has chosen, as the place of his glory, and his rest Will not every friend of the Redeemer say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Exertions similar to ours have recently been made both in Europe and America. The ministers and disciples of Christ, grieved and distressed with their long divisions, have sighed for union and peace. Alarmed by the boldness and triumph of their enemies, they have found it necessary to lay aside their trivial disputes, and combine their strength for the safety of their common cause. Extensive and happy has been the influence of these united exertions both in Christian countries and among the heathen. The success which has attended them, invites us to harmony, and strongly urges us to resolution and zeal. When others have done so much for the cause of truth and love; shall we with equal or superior advantages, do nothing? Shall the ministers of Christ in Massachusetts sleep, when his ministers in every other part are awake? Shall we be content in a disjointed, broken condition, when the Christian world in general is yielding to the benign influence of the love of Christ, and tasting the joys of mutual affection and confidence? When so much is to be done; when such astonishing things are to be accomplished, before the millenial glory; shall we indulge in indolence? Sinners are to be converted, and all the great events of divine providence are to take place, through the instrumentality of creatures. It is indeed the power of God which carries into effect his benevolent designs. But he confers on his people the honor and happiness of being active in their accomplishment. Parents who are diligent in the religious instruction of their children; churches laboring for their own and each other's order, holiness, and peace; pastors who faithfully preach the unsearchable riches of Christ to their beloved flocks; missionaries, who are moved with compassion to proclaim salvation to the ignorant and perishing heathen; ministers, who unite their counsels and endeavors for the suppression of error and vice, the general interest of religion and the spread of the gospel; and trembling believers, who, feeling that they can do little in any other way, daily prostrate themselves in secret devotion before the throne of grace, and with fervent love, pray for the out-pouring of the Spirit and the prosperity of Zion; these, and all others, who are obedient and prayerful, may have the satisfaction to know, that they are promoting the cause of infinite wisdom and goodness, and helping forward the illustrious and blessed period, when the knowledge of God shall fill the earth.

This is a day of great events, both in the civil and religious world. The King of kings is fast preparing the way for the final consummation. The scene is coming to its close. From the prophecies of scripture and the motions of divine providence, we are led to expect that the day of Zion's enlargement, beauty, and joy draws near. Ministers and churches ought to arise from the dust; to shake off the sloth and slumber of past ages; to be filled with spiritual life, and clothed with the garment of salvation. Let us be resolute, active, and constant in advancing the kingdom of grace; and lift up our heads with rejoicing in prospect of the kingdom of glory. "Behold, I come quickly." Confiding in everlasting strength, and fearless of remaining danger, let us go forth, in one holy band, to meet our approaching Redeemer. "*Even so, come,* LORD JESUS."

Minutes
of the
General Aſsociation
of
Maſsachusetts.
June 27, 1809.

THE GENERAL ASSOCIATION OF MASSACHUSETTS.

The General Association of Ministers in this State, desirous to satisfy the frequent inquiries and reasonable claims of the christian public, deem it their duty in this communication, to make a brief, but fair and unreserved statement of the principles of their union; of the important ends, which it is their aim to accomplish; of their leading transactions at their meeting the present year; and of the animating considerations, which excite them to perseverance. Necessary information has in a considerable degree been given in our former reports, and in other communications on the subject. But nothing, it is conceived, has yet been done to supersede the necessity or probable utility of a more particular statement.

This association proceeds on the maxim, which is supported by the uniform experience of all civilized nations, *that mankind are formed for society, and that the social bond contributes immeasurably to the comfort of individuals and the welfare of the world.* The social principle, which in all places and among men of all descriptions is so beneficial, operates with the greatest freedom, and yields its most precious fruits in the kingdom of Christ. He is the Prince of peace. Love is the essence of his religion, the fulfilling of his law. In the very nature of the christian religion, a foundation is laid for that, which the efforts of worldly wisdom have never produced, *a perfect and happy society.* The followers of Christ, acting under the influence of his religion, *are all one.* The General Association, with increasing concern and sorrow, have witnessed the divisions and alienations among the servants of one common Lord, the disciples of one common teacher. They have sympathized with the church in her afflictions, and mourned over her bleeding wounds. It has been their prayer, that the healing, uniting spirit of the gospel may prevail; that all, who love the Lord Jesus Christ, may love one another; and that his kingdom may now appear to be, what in reality it is, a kingdom of righteousness, peace, and joy in the Holy Ghost.

On this pleasing occasion we are constrained to express the joy we feel in view of the increasing harmony among the ministers and disciples of Christ' both in Europe and America. It is to be considered, as a token for good ' as a sign from heaven, that blessings are intended for the church. In proportion to the prevalence of christian love and unity, the friends of truth are prepared for suitable exertions, and encouraged with a prospect of success. We rejoice therefore, in every event, which tends to banish strife and division from the christian world, and will readily and earnestly promote every measure, which is calculated to turn the zeal and energy of Christ's faithful ministers from every minor and unessential distinction, and to engage them in defending and propagating those evangelical principles, which have always been the basis of the church.

In the organization of this body, we are supported by that principle of *christian liberty,* which all Protestants have so highly valued and surrounded with so many safeguards. We number it among our best blessings, that this nation is free from civil and ecclesiastical tyranny; that we may worship God according to our own consciences; that we have a right to associate ourselves together for the purpose of mutual advantage, and the general interest of religion; and that we may adopt any rules, and pursue any measures which will not infringe the rights of others. In the exercise of this *christian liberty,* the General Association "admit as articles of faith, the doctrines of christianity as they are generally expressed in the Assembly's Shorter Catechism;" and consider these doctrines, which have been generally embraced by the churches of New England, "*as the basis of our union.*"

Here we deem it proper to repeat a declaration made in our report for the year 1807; "that we wholly disclaim ecclesiastical power or authority over the churches, or the opinions of individuals."

The essential objects of the General Association are thus stated in our constitution; viz. "To promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness, as ministers of Christ; to obtain religious information relative to the state of our particular churches, and the general state of the christian church in this country and through the christian world; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness." What can be more unexceptionable; what more consentaneous to the spirit of the gospel, and the practice of primitive christians, than for ministers to meet annually for such purposes? The cares and labours of the apostles were not restricted to place or country. Their benevolent affection had no limits. The prosperity of the church in every part of the world lay near their hearts. This object they never forgot. In every thing, which related to this object, they felt a lively interest. With hearts expanded by christian affection, they sent to far distant churches to *know their faith.* They travelled from place to place, that they might learn the state of believers, and be under advantages to promote their good. Influenced by ardent love, the primitive saints often met together in order to enjoy free conversation, to increase their mutual acquaintance, to unite in their devotions, and to mingle their sorrows and joys. If these examples are worthy of our imitation, and these objects, of our pursuit; we must rejoice in that course of divine providence, which has united us in this General Association. From experience we are now led to conclude, that our objects are attainable. The pleasures and advantages of our meetings have hitherto equalled, if not exceeded our anticipations. We observe in others, and enjoy in ourselves the happy effects already produced. These effects, it is earnestly expected, will constantly increase, as the Association shall be enlarged; as its objects shall be more generally understood by the public; and as our zeal, constancy, and union shall be more conspicuous.

The following account of the transactions of the General Association, at their last meeting, is from the minutes of the Scribe.

"The General Association of Massachusetts Proper met, according to appointment, at the house of the Rev. Samuel Spring, D.D. Newburyport. June 27. 1809.

The Rev. Joseph Lyman, D.D. chosen Moderator, and the Rev. Leonard Woods, Scribe.

Present, the following delegates from the several Associations in the connexion; viz.

The Rev. Jacob Catlin	From the association in the County of Berkshire.
The Rev. Samuel Shepard	
The Rev. Aaron Bascom	Mountain Association.
The Rev. Theophilus Packard	Northern Association in Hampshire.
The Rev. Joseph Lyman D.D.	Central Association in the county of Hampshire.
The Rev. Elijah Gridley	
The Rev. Zephaniah S. Moore	Brookfield Association.
The Rev. Thomas Snell	
The Rev. Samuel Austin, D. D.	Worcester South Association.
The Rev. Joseph Murdock,	
The Rev. Stephen Peabody,	Haverhill Association.
The Rev. Jonathan Allen,	
The Rev. David Tullar,	Essex Middle Association.
The Rev. Leonard Woods	

Also the Rev. Enoch Hale, as Secretary of the General Association, and the Rev. Dr. Spring, as minister of the Parish.

The following ministers, delegated to make inquiry into the principles and objects of the General Association, were invited to sit as honorary members; viz.

The Rev. Dr. Barnard,	Salem Association.
The Rev. Samuel Worcester,	
The Rev. Dr. Kendall,	Cambridge Association.
The Rev. John Foster,	
The Rev. Mr. Williams,	
The Rev. Samuel Worcester,	Salem Ministerial Conference.
The Rev. Samuel Dana,	

Voted, that the Rev. Edward D. Griffin, D. D. be invited to sit with the Association, as an honorary member.

The Moderator introduced the business of the meeting with prayer.

The Rev. Drs. Lyman and Austin, appointed at the last meeting of this Association, as delegates to the General Association of Connecticut for the purpose of proposing a connexion, reported that they had performed the service assigned them; and produced the following copy of the votes of said Association of Connecticut on the subject of the proposed union; viz.

"Whereas the General Association of Massachusetts Proper has by its delegates, the Rev. Drs. Joseph Lyman and Samuel Austin, proposed a regular and permanent connexion with the General Association of Connecticut; and whereas union and affectionate co-operation among the ministers of Christ are instrumentally conducive to the prosperity of his gracious kingdom in the salvation of souls;

Voted, that the connexion aforesaid does meet the cordial approbation of this General Association.

Voted also, in order to render the said connexion complete, and effectual for the accomplishment of the purposes here contemplated, the following rules, be adopted for its regulation, and that the said rules, if acceded to by that Association, or as amended by that body with the concurrence of the first Delegates, who shall meet that body from this Association, shall regulate the connexion between us and them.

1. The General Association of Connecticut and the General Association of Massachusetts Proper shall annually appoint each two Delegates to the other.

2. The Delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting with their own members respectively,

3. It shall be understood, that the articles of agreement and connexion between the two bodies may be at any time varied by their mutual consent.

A true copy of minutes.

Test. ELIJAH WATERMAN,
Assistant Scribe of the Association."

After mature deliberation,——

Voted unanimously, to accede to the rules above proposed for regulating the connexion between this General Association and the General Association of Connecticut.

Accordingly the connexion was completed; and the Rev. Nathan Perkins, D.D. and the Rev. Henry A. Rowland were received, as Representatives of the General Association of Connecticut.

The Rev. William F. Rowland and the Rev. Asa M'Farland, Delegates from the General Association in New Hampshire, proposed a connexion with the General Association of Massachusetts Proper.

Voted, that the Rev. Mr. Allen, the Rev. Mr. Worcester, and the Rev. Dr. Perkins be a committee to confer with said Delegates, and report such principles of union, as they shall approve.

Voted, that a Committee be raised to prepare and report proper rules for the regulation of the annual meetings of the General Association.

The Rev. Doctors Spring and Austin, and the Rev. Mr. Catlin chosen, as a Committee.

Particular written details received from Berkshire Association, Worcester South Association, Mountain Association, Central Association in the County of Hampshire.

At 11 o'clock the Association attended public worship. Sermon delivered by Rev. Samuel Austin, D.D.

Afternoon. The Committee, appointed to confer with the Delegates from New Hampshire Association, reported as follows; viz.

" Whereas the Rev. Asa M'Farland and William F. Rowland, Delegates from the General Association of the State of New Hampshire, have been empowered to propose and establish on their part such a union with the General Association of Massachusetts, as may be judged most expedient and for the advancement of evangelical truth; and whereas, from documents exhibited, it appears that the principles, on which that body is constituted, are substantially the same with those of this body; this body contemplating with delight the good which may result to the interests of the Redeemer's kingdom from an extended union of his ministers on evangelical principles;

Voted, that the proposed connexion meets the cordial approbation of this General Association.

Voted also, that the following rules be adopted for its establishment and regulation; the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut.*

Voted unanimously, to form a union with the General Association of New Hampshire upon the principles above mentioned.

Accordingly the union was completed; and the Rev. William F. Rowland and Asa M'Farland were received, as delegates from the General Association of New Hampshire.

Adjourned to Thursday, 8 o'clock A.M.

Thursday, June 28. 8 o'clock, A.M. The meeting was opened with prayer by the Moderator.

The delegates from the Association in Berkshire presented a request that the article in the original votes of the General Association respecting the basis of our union might be altered. Whereupon,

Voted, that it be proposed to the several Associations connected in this General Association, that the sentence in the articles originally adopted by this body, which now stands as follows; viz. "That the above doctrines be

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**See those rules above p.* 91.

considered as the basis of the communion of our churches ;" be so altered as to read as follows ; viz. *That the above doctrines, understood by us to be distinctively those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*

Voted, to choose a Committee, to take minutes of the narratives of the delegates respecting the state of religion within the limits of the General Association and its connexions, and to prepare a report.

Narratives from all the associations represented in this body were then given.

Chose by ballot, the Rev. Leonard Woods and the Rev. Dr. Spring, as delegates to the General Association of Connecticut the next year ; and the Rev. Thomas Snell, and the Rev. Jonathan Allen, as delegates to the General Association of New Hampshire at their next meeting.

Voted, that the next meeting of this General Association be at the house of the Rev. Jonathan Allen in Bradford, the last Wednesday in June, 1810.

Voted that the Berkshire Association be requested to appoint the preacher for the next meeting.

The Committee, appointed to prepare rules to regulate the annual meetings of this Association, reported the following ; viz.

1. That the minister of the place where the Association may convene, shall, when the time of meeting has arrived, call the Association to the choice of a Moderator by ballot.

2. That it shall be the duty of the Moderator, next, to call the Association to the choice of a Scribe, and if necessary, an assistant Scribe, by ballot.

3. That the certificates of the delegates be then laid upon the table, and read by the Secretary or Scribe.

4. That it shall be the duty of the Moderator to open the meeting of the General Association, and to introduce the session of each day by prayer.

5. That, at each meeting of the Association, a committee of arrangements, consisting of three, be appointed by nomination, to prepare the business of the session ; and that no business be introduced during the session, but through the hands and by the approbation of this committee.

6. Every motion, if requested by the Moderator, shall be reduced to writing.

7. That no member of the Association be allowed to speak more than twice to the merits of the question, unless he obtain leave of the Association.

8. That the Moderator be not permitted to speak to the merits of the question, but by leaving the chair, and placing the Secretary or Scribe in it, to moderate while he speaks.

9. That every speaker shall address himself to the chair, and be subject to no needless interruption while speaking.

10. That at the beginning of each session the names of the members shall be called by the Secretary or Scribe, at the precise time, to which the Association shall have been adjourned , and that such members, as shall not be present in season, may be called upon by the Moderator to account for their tardiness.

11. That, when it shall be judged convenient, the sessions of the Association may be held in public.

12. That, at each meeting, delegates be chosen by ballot, to attend the General Associations of Connecticut and New Hampshire.

13. That no member shall leave the Association during the session but by leave of the Moderator.

Voted unanimously, to adopt the above mentioned rules.

Voted to adjourn to Friday morning 5 o'clock.

June 29,1809. Friday,5o'clock A.M. Prayer at the opening by the Moderator.

The Committee for taking minutes of the narratives made the following report ; viz.

"With peculiar emotions of gratitude to the great Head of the church, the General Association of Massachusetts have listened to the information, which has been given by the members, of the state of religion more particularly within their limits. The Lord reigneth, let the earth rejoice. The church lives, and will live and flourish. The gates of hell shall never prevail against it. Although in some places the ways of Zion mourn, because so few come to her solemn feasts; the Association are happy in being able to state, that the order, harmony, and peace of the churches within their limits are generally continued, and that an increasing attention to public worship and other means of religion is apparent. In some towns in the course of the past year, God has been pleased to pour out his Spirit for the conviction and conversion of sinners, and the edification and comfort of his children. The places in which divine power and grace have been more particularly manifested in revivals of religion, are Tyringham, West Stockbridge, New Marlborough, Great Barrington, Stockbridge, and Hindsdale in the county of Berkshire. In Worthington, Cummington, Plainfield, Goshen, Chester, Blanford, and some other places in the county of Hampshire, many additions have been made to the churches since the last meeting of the General Association.

Accounts from other Associations, in the limits of which no special awakening has occurred the last year, are in a good measure favorable. From other parts of the Commonwealth, not represented in this body, very pleasing information has been received of revivals of religion. In Uxbridge, Franklin, Hanover, Falmouth, and Nantucket, the Lord hath appeared in his glory in building up Zion.

Such information cannot fail to awaken the liveliest gratitude to God, to impress a deep sense of our increasing obligation, and to rejoice the hearts of all, who love our Lord Jesus Christ in sincerity.

Confiding in the faithful promise of God, they will be excited to pray for the peace, enlargement, and purity of the church. When Zion travaileth, she bringeth forth children.

This Association learn also with peculiar satisfaction, that in those places within their limits, in which there have been special displays of divine grace in preceding years, but few instances of apostasy or backsliding have occurred; and that an increasing union of sentiment and affection among the friends of Zion is apparent.

They also feel it to be their duty to acknowledge the great goodness of God in the flourishing state of the Theological Seminary, and in the increasing utility and success of the Missionary Societies. Nor must they omit to mention the prosperous religious state of some of the Colleges in New England, particularly Yale College, and the animating hopes, which are thereby excited in the churches.

From the delegates of the General Associations in Connecticut and New Hampshire it appears, that in some places there have been astonishing displays of divine grace in the conversion of sinners; that particularly in Connecticut, and within the limits of the General Assembly of the Presbyterian churches, Zion has arisen from the dust, and the fruits of the Spirit have abounded to the praise and glory of God; that in general infidelity and error are becoming less bold and formidable, and the attention of the people to public worship more constant and serious.

While, then, we lament the general insensibility to the things of religion, which has appeared in some places; let us adore the God of all grace for the favourable signs of the present day, especially for the power and sovereignty of his grace in calling such multitudes into the kingdom of his Son."

Voted, that the report of the Committee respecting the state of religion be committed to the disposal of the Committee of publications.

Voted the thanks of this Association to the Secretary for his faithful services during the three years past.

The Association united in singing a psalm; and the meeting was closed with prayer by the Rev. Aaron Bascom."

From the foregoing statement it will manifestly appear, what are the principles and objects of the General Association, and in what transactions they were engaged at their last meeting. Can any man suppose, that their design will be abandoned? Can it enter into the imagination of a single individual, that an Association commencing with such pious views, proceeding thus far with such happy union and such encouraging success, and attended at the present time with such propitious circumstances, will be suddenly forsaken? Its principles abjured? Its objects renounced? Past success and present prospects overlooked? And all the good, attained and expected, rashly lost? In such a cause, and with such animating motives to perseverance, surely no association or individual can be in danger of *putting his hand to the plough and looking back.*

Before we can be reasonably expected to relinquish our purpose we must be satisfied, that the principles of our union are unsound and dangerous. By conclusive arguments it must be proved, that the social bond, as soon as it unites together a considerable number of gospel ministers, loses all its force, or at least ceases to be of any advantage; that the character of Christians, or the nature of their religion is so unsocial, that union among them becomes mischievous, in proportion as it becomes extensive; that although a few of them in the same neighborhood may, without hazard, associate themselves together, and frequently meet to consult the interests of the church; an attempt to go beyond the limits of neighborhood, and associate a larger number, is hostile to the cause of Zion. Some satisfactory argument must be offered to make it appear, that we are chargeable with a direct or indirect interference with some other body of men; that we have transgressed the bounds of the liberty, with which Christ hath made us free, and which is confirmed to us by our civil constitutions; or that we have, in some way violated the equal rights of our brethren or fellow citizens. And something must be done to evince, that the religious doctrines, which we unitedly embrace, are unscriptural and false. Until these things are made evident, it will be no mark of candor or justice for men to cry out against our Association, as founded on narrow, party principles, and tending to ecclesiastical domination and oppression. All that we would ask of those who differ from us is, that they would leave us without restraint to exercise our own rights and pursue the objects, which our consciences approve. In our serious apprehension, no ends can be more momentous than those at which we aim; viz. to banish mutual prejudice and alienation from the family of the faithful, to promote among them the peace of God; to strengthen each other's hands and encourage each other's hearts; reciprocally to communicate all useful information respecting the state of religion in our churches and societies, and thus to awaken serious and tender solicitude and unceasing prayer for the general welfare. In short, to co-operate in every eligible measure for the advancement of the kingdom of Christ. The cause, which we wish to promote has engaged the love and counsels of God, and the labors of angels and saints. It is the cause of those, for whom Christ died. It is the cause of the church, which God has chosen, as the place of his glory, and his rest Will not every friend of the Redeemer say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Exertions similar to ours have recently been made both in Europe and America. The ministers and disciples of Christ, grieved and distressed with their long divisions, have sighed for union and peace. Alarmed by the boldness and triumph of their enemies, they have found it necessary to lay aside their trivial disputes, and combine their strength for the safety of their common cause. Extensive and happy has been the influence of these united exertions both in Christian countries and among the heathen. The success which has attended them, invites us to harmony, and strongly urges us to resolution and zeal. When others have done so much for the cause of truth and love; shall we with equal or superior advantages, do nothing? Shall the ministers of Christ in Massachusetts sleep, when his ministers in every other part are awake? Shall we be content in a disjointed, broken condition, when the Christian world in general is yielding to the benign influence of the love of Christ, and tasting the joys of mutual affection and confidence? When so much is to be done; when such astonishing things are to be accomplished, before the millenial glory; shall we indulge in indolence? Sinners are to be converted, and all the great events of divine providence are to take place, through the instrumentality of creatures. It is indeed the power of God which carries into effect his benevolent designs. But he confers on his people the honor and happiness of being active in their accomplishment. Parents who are diligent in the religious instruction of their children; churches laboring for their own and each other's order, holiness, and peace; pastors who faithfully preach the unsearchable riches of Christ to their beloved flocks; missionaries, who are moved with compassion to proclaim salvation to the ignorant and perishing heathen; ministers, who unite their counsels and endeavors for the suppression of error and vice, the general interest of religion and the spread of the gospel; and trembling believers, who, feeling that they can do little in any other way, daily prostrate themselves in secret devotion before the throne of grace, and with fervent love, pray for the out-pouring of the Spirit and the prosperity of Zion; these, and all others, who are obedient and prayerful, may have the satisfaction to know, that they are promoting the cause of infinite wisdom and goodness, and helping forward the illustrious and blessed period, when the knowledge of God shall fill the earth.

This is a day of great events, both in the civil and religious world. The King of kings is fast preparing the way for the final consummation. The scene is coming to its close. From the prophecies of scripture and the motions of divine providence, we are led to expect that the day of Zion's enlargement, beauty, and joy draws near. Ministers and churches ought to arise from the dust; to shake off the sloth and slumber of past ages; to be filled with spiritual life, and clothed with the garment of salvation. Let us be resolute, active, and constant in advancing the kingdom of grace; and lift up our heads with rejoicing in prospect of the kingdom of glory. "Behold, I come quickly." Confiding in everlasting strength, and fearless of remaining danger, let us go forth, in one holy band, to meet our approaching Redeemer. "*Even so, come,* LORD JESUS."

Minutes

of the

General Aſsociation

of

Maſsachuſetts.

1810.

RELIGIOUS INTELLIGENCE.

MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

Agreeably to appointment the General Association of Massachusetts Proper met at Bradford, Wednesday, June 27, 1810, 9 o'clock, A.M. Present the following Delegates:

Rev Messrs.	From
Levi White and Nathaniel Turner,	Berkshire Association.
Benjamin R. Woodbridge,	Mountain.
John Emerson,	Northern Hampshire.
Rufus Wells and Vinson Gould,	Central Hampshire.
John Keep,	Southern Hampshire.
Thomas Snell,	Brookfield.
Titus T. Barton and Joseph Goffe,	Worcester South.
Humphrey C. Perley and Samuel Mead,	Haverhill.
Ebenezer Dutch and Thomas Holt,	Essex Middle.
Manasseh Cutler, L.L.D. and Samuel Worcester,	Salem and Vicinity.
Salmon Cone and Evan Johns,	Connecticut General.
Samuel Wood,	New Hampshire General.

Also Rev. Enoch Hale, Secretary of the Association, and Rev. Jonathan Allen, Minister of the Parish in which the meeting was convened.

The meeting was opened in the academy.

The Rev. Dr. Cutler was chosen Moderator; the Rev. Samuel Worcester, Scribe; and the Rev. Thomas Snell, Assistant Scribe.

The Throne of Grace was addressed in prayer by the Moderator.

The Rev. Samuel Spring, D.D, Delegate from the General Association of Massachusetts Proper to the General Association of Connecticut, the Rev. Professors of the Divinity College, the Rev. Dr. Pearson, late Professor, and the Rev. Messrs. Morrison and Dana of the Presbyterian Communion, were admitted to an honorary sitting.

The Rev. Messrs. Holt, Goffe, and Cone, were appointed a Committee of Arrangements.

Voted that the Rev. Mr. Johns of Berlin, Connecticut, be requested to preach before the Association, provided the preacher previously appointed, be not seasonably present.

Voted that, after adjournment, the session of the Association should be public in the meeting house.

11 o'clock, A.M. Adjourned for public worship, to meet for business at the meeting house, at 2, P.M.

Attended public worship, the exercises of which were conducted by the Rev. Mr. Johns. Text, Heb. iii. 8.

2 o'clock, P.M. Met agreeably to adjournment.

The Committee of arrangements made their report, which was accepted.

The report of the Rev. Dr. Spring, delegate to the General Association of Connecticut, was heard; also the report of the Rev. Mr. Allen, delegate to the General Association of New Hampshire.

From the Berkshire, the Mountain, the Central Hampshire, the Southern Hampshire, the Brookfield, the Worcester South, the Haverhill, and the Essex Middle, Associations, attestations were given that those several associations had very unanimously consented to the amendment of the Constitution of the General Association, submitted the last year to their consideration.

The Rev. Messrs. Cone, Woods, and Snell, were appointed a Committee to take minutes of the narratives on the state of the churches and of religion, to be given by the delegates.

Voted unanimously to appoint two delegates from this Association, to attend the next meeting of the General Assembly of the Presbyterian Church in the United States, to propose and establish a union with that body, similar to that which has already been formed with the General Associations of Connecticut and New Hampshire.

Voted to appoint delegates from this Association, to attend the next meeting of the General Convention of Congregational and Presbyterian Ministers of Vermont, to propose and establish a union with that body, similar to that specified in the preceding vote.

5 o'clock, P.M. Adjourned for public worship. Sermon by the Rev. Nathaniel Turner, of New Marlborough, appointed preacher by the Berkshire Association. 2 Tim. ii. 10.

Immediately after divine service resumed business.

The Rev. Joseph Lyman, D D. of Hatfield, and the Rev. Manasseh Cutler, L.L.D. of Hamilton, were chosen delegates to the General Assembly of the Presbyterian Church in the United States. The Rev. Enoch Hale, of Westhampton, was chosen second to Dr. Lyman; and the Rev. Samuel Worcester, of Salem, second to Dr. Cutler.

Adjourned to Thursday, 7 o'clock, A.M.

Thursday morning, met agreeably to adjournment.

The Rev. Jacob Catlin, of New Marlborough, and the Rev. Zephaniah S. Moore, of Leicester, were chosen delegates to the General Association of Connecticut. The Rev. Jonathan L. Pomeroy, of Worthington, was chosen second to Mr. Catlin; and the Rev. Ephraim Ward, of Brookfield, second to Mr. Moore.

The Rev. Samuel Spring, D.D. of Newburyport, and the Rev. Joseph Goffe, of Sutton, were chosen delegates to the General Association of New Hampshire.

The Rev. Theophilus Packard, of Shelburne, and the Rev. Samuel Austin, D.D. of Worcester, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers of Vermont.

Narratives were heard of the state of the churches and of religion, from the delegates from the Berkshire, Mountain, and Northern Hampshire Associations.

11 o'clock. Adjourned for public worship at Haverhill. The Rev. Mr. Morrison, of Londonderry, preached. Text, Isa. xlv.25.

2 P.M. Met according to adjournment.

Narratives were given of the state of the churches and of religion, within the limits of the Central Hampshire, the Southern Hampshire, the Brookfield, and the Worcester South, Associations.

Four young gentlemen, members of the Divinity College, were introduced, and presented the following paper.

"The Undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following *statement* and inquiries.

"They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

"They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or the western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, Jun.
SAMUEL NOTT, Jun.
SAMUEL J MILLS,
SAMUEL NEWELL."

After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale.

4 o'clock. Adjourned for public worship. Sermon by the Rev. Mr. Wood, of Boscawen. Text, 2 Sam, xxiv. 13.

Immediately after public service, attended to narratives on the state of the churches, and of religion, from the delegates from Haverhill, Essex Middle, and Salem and Vicinity, Associations; also from the General Associations of Connecticut and New Hampshire. Adjourned.

Friday, 7 o'clock, A.M. Met according to adjournment.

A communication was made from Berkshire Association, giving information that the licences given by that Association to candidates for the ministry, are limited to the term of four years.

The Committee, on the subject of Foreign Missions, made the following report, which was unanimously accepted.

"The Committee, to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

The object of missions to the heathen, cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those, who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, "Go ye into all the world, and preach the Gospel to every creature." The state of their minds, modestly expressed by the theological Students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not "to renounce the object of missions," but sacredly to cherish "their present views," in relation to that object: and it is submitted whether the peculiar and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a Divine intimation of something good and great in relation to the propagation of the Gospel, and calling for correspondent attention and exertions.

Therefore,

Voted, That there be instituted by this General Association, a Board of Commissioners for foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in heathen lands.

Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this Association; and afterwards annually, five of them by this Body, and four of them by the General Association of Connecticut. Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

It is understood that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

Voted, That, fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of Providence in respect to their great and excellent design."

Pursuant to the report of the Committee, the Association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen; His Excellency John Treadwell, Esq. Rev. Dr. Timothy Dwight, Gen Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr Samuel Spring, William Bartlett, Esq. Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts.

Voted, That the gentlemen of the Commission, belonging to Newburyport, Salem, and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board.

The Committee for taking minutes of the narratives of the state of religion, made their report.

Voted, That the report of the Committee respecting the state of religion, be committed to the disposal of a Committee for publication.

The Rev. Messrs. Woods, Allen, and Worcester, were chosen a Committee for publication.

Voted, That the next meeting of this Association be held at the Rev. Mr. Worcester's in Salem, on the last Wednesday of June next, 9 o'clock, A M.

Voted, That the Southern Hampshire Association be requested to appoint the preacher for the next meeting.

Voted, That the thanks of this Association be given to the Moderator and Scribe.

After joining in a psalm of praise, and in a prayer by the Secretary, the meeting was dissolved.

M. CUTLER, *Moderator.*
Attest, Sam'l Worcester, *Scribe.*

REPORT

On the state of the Churches and of Religion.

The Committee appointed to take minutes from the narratives given of the state of religion, by the several delegates to the General Association, beg leave to make the following Report.

Having attended to the narratives of the state of religion within our limits, we have reason to praise God for his kind remembrance of his Church, in building her walls in these troublous times; and in making her to rejoice in the salvation of her King. The state of religion we contemplate with mingled emotions of sorrow and joy. While in the western portion of the state there are several towns without a church, and without a regular ministry; and while in other places within our limits, Christian institutions are much neglected, religion declines, and an alarming stupor has seized the minds of persons of every description; we behold with pleasure many glorious displays of Divine mercy in different sections of the Commonwealth.

In most of our societies there appear an increasing seriousness, and a more general and solemn attendance upon the institutions of the Gospel; and many churches have been richly blessed with a season of refreshing from the presence of the Lord. God hath clothed his ministers with righteousness, and rejoiced the hearts of his people.

Passing over some promising appearances in a few places in the county of Hampshire, we dwell with delight on many towns in the county of Worcester, blessed peculiarly with the effusions of the Holy Spirit. No period, within sixty years past, has been so much distinguished for religious revivals, in this part of Christ's vineyard, or opened such a moving and animating scene before the friends of God. In the towns of Princeton, Holden, Paxton, Leicester, Sutton, Ward, and Oxford, many have seen the deadly leprosy of their hearts, and been excited to repair to the great Physician of souls for help. Sinners have been converted from the error of their ways to the wisdom of the just. Not less, it is computed, than about six hundred, have been added to the churches in these several towns; many more have become hopefully the subjects of Divine grace; and the work of the Lord is still progressive. In many other towns also, men are trembling for their souls, and some promising instances of conversion have occurred

Travelling to our eastern limits in the county of Essex, we joyfully trace the footsteps of Emmanuel. In Salem, Beverly, Manchester, Marblehead, and Danvers, God has wonderfully displayed the riches of his grace, while the Gospel has been preached amidst the effusions of his Holy Spirit. This work has been conducted with such solemnity, stillness, and order, and been followed with such happy effects, as to constrain even the enemies of the cross to say, "Surely this is the finger of God." Within a few months there have been between four and five hundred added to these churches; and many more are now inquiring the way to Zion with their faces thitherward.

The whole number which has been added to the churches within the compass of the Association, the year past, from the best statements that we have been able to collect, is about twelve hundred, a number exceeding very considerably the accounts we have received in any former year. Thus there is still flowing a river, the streams whereof cannot fail to make glad the city of our God.

We may further add, as an encouragement to the people of God, that the face of Infidelity has in some measure lost its boldness, and the progress of error has received an evident check. The friends of the Redeemer have assumed a firmer countenance; and there is an increasing engagedness among both ministers and people in the cause of truth and righteousness. It appears also, that the Lord has not left even his destitute churches; but is filling up their vacancies with evangelical preachers; and that the churches, in general, are blessed with a good degree of union and harmony.

It is pleasing to observe that the Spirit of the Lord is not straitened. His gracious influences are not confined to our limits, but extended with glorious effects to many societies in Connecticut, and other parts of our country; where by the invincible power of God the obdurate hearts of sinners have been melted into the love of the Gospel.

We would also notice with pleasure and gratitude the smiles of God upon the Theological Seminary in this vicinity, designed to prepare pious young men to preach the Gospel of Christ. Of that infant Institution above sixty have been admitted as members, five of whom have commenced preaching as regular licenciates. And we are constrained to consider the ardent desire of some of those pious students to leave their country and kindred to preach a crucified Savior to perishing heathen, as an omen for good to Zion, both at home and abroad.

God's ear is not heavy that it cannot hear. The displays of Divine grace which have now been detailed, were generally preceded by the special and united prayers of Christ's ministers and people. The great Head of the church has never said to Jacob, or his seed, "Seek ye me in vain."

That spirit of prayer, which God has given to many of our churches, we joyfully recognize as the harbinger of Christ, in his power and grace, to bring sinners to repentance.

The prosperity of Zion is a most desirable and important object, for which ministers should labor, and Christians pray. Encouragement to prayer cannot be wanting. Let the friends of Jesus then pray for the peace and prosperity of Jerusalem. This is the cause of God, to whose interests we owe our time, our talents, our whole selves. It is the cause of Christ, for which he bled and died. It is a cause which must and will prevail Zion is destined to live, to rise, and triumph. Let no man account any thing dear to himself, that he may be found faithful to her interests, and enjoy the favor of her King, who reigns for ever.

Bradford, June 28, 1810.

EXTRACTS

FROM THE

MINUTES

OF THE

GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER.

JUNE 26, 1811.

BOSTON:
Printed by SAMUEL T. ARMSTRONG, 50, Cornhill.
1811.

Samuel T. Armstrong,

Has for sale, at No. 50 [*up stairs*] *Cornhill, an assortment of valuabl*

BOOKS,

among many others, are

Campbell on the Gospels,—Jay's (W.) Life of Winter,—Venn's Essay on Zacharias,—Olney Hymns, by Rev. John Newton,—Newton's Works complete,—Baxter's Saints's Rest,—President Davies' Sermons,—Smith on the Prophecies,—Life of Susanna Anthony,—Simeon's Skeletons of 600 Sermons,—Milner's Church History; the *fifth* volume is sold separate,—Gospel Treasury,—Evangelical Instructor,—Fuller's, Scott's, and Foster's Essays,—Edwards's Works,—Scott's Force of Truth,—Dick and Parry on Inspiration,—Faber on the Prophecies,—Cheap Repository Tracts,—Bp. Newton's Works,—Canne's Bible,—Miller's Retrospect of the eighteenth Century,—Watson's Theological Tracts,—Doddridge's, Guyse's, and Orton's Exposition,—Burder's, Jay's, Smith's, Dana's, Paley's, Tappan's, Edwards's, Whitfield's, Taylor's, Saurin's, and Bp. Butler's Sermons,—*Practical Piety, a new work*, by Miss H. More,—Hymns for Infant Minds;—Watts' Divine Songs,—Evangelical Primer,—Pocket, School, and quarto Bibles.

SCOTT'S BIBLE, royal 8vo. is now publishing, to be comprised in 6 volumes, there are three kinds, on different paper; the prices to Subscribers are $ 2,00, 2,50, or 3,50 each volume, Subscriptions are received, and the first volume is now for sale at the above Store.

In Press. Owen's Exposition of the Epistle to the Hebrews,—Watts on Christian Communion,—Rev. Mr. Worcester's Sermon at the Installation of Rev. Dr. Griffin.

☞ Printing of all Kinds done as usual.

Every order for Books or Printing will be thankfully received, and promptly executed. The patronage of the Public is respectfully solicited.

Boston, August 3, 1811.

Extracts from the Minutes of the General Association of Massachusetts Proper.

AGREEABLY to appointment, the GENERAL ASSO-IATION of Massachusetts Proper met at SALEM, Wednesday, June 6, at 9 o'clock, A.M. Present the following DELEGATES:

ev. Messrs.	Alvan Hyde, and Ebenezer Jennings,	From Berkshire Association;
ev. Messrs.	Jonathan L. Pomeroy, and Benjamin R. Woodbridge.	Mountain;
	Samuel Taggart,	Northern Hampshire;
	Elijah Brainerd, and Henry Lord,	Central Hampshire;
	Richard S. Storrs, and Isaac Knapp,	Southern Hampshire;
	Thomas Snell, and Edwards Whipple,	Brookfield;
	Joseph Goffe,	Worcester South;
	Isaac Tomkins, and Stephen Hull,	Haverhill;
	Benjamin Wadsworth, and Rufus Anderson,	Salem and Vicinity;
	Jedidiah Morse, D. D. and Reuben Emerson,	Union; in Suffolk, Middlesex, Essex, and Norfolk;
	David T. Kimball,	Essex Middle;
	William Latta, and William Neill,	General Assembly of the Presbyterian Church in the United States;
	Moses C. Welch, and Nehemiah Prudden,	Connecticut General Association;
	William F. Rowland, and Moses Bradford,	New Hampshire General; and
	Leonard Worcester, and Jedidiah Bushnell,	General Convention of Congregational and Presbyterian Ministers, in Vermont.

Rev. Enoch Hale, also, Secretary of the General Association; and Rev. Samuel Worcester, minister of the place.

The meeting was opened in the Ves-ry.

The Rev. Samuel Taggart was chosen Moderator; the Rev. Alvan Hyde, Scribe; and the Rev. Rufus Anderson, Assistant Scribe.

The Moderator addressed the throne of grace, for wisdom and Divine direction, in the important business of the meeting.

Voted, That the Rev. Moses C. Welch, the Rev. Dr. Morse, and the

Rev. Samuel Worcester, be a committee of arrangements.

At 11 o'clock, A. M. the Association adjourned for public worship, to meet again for business, at the Tabernacle, at 3 o'clock, P M.

The Rev. Richard S. Storrs delivered a sermon at the Tabernacle, from 1 Cor. xi, 19, *For there must be also heresies among you, that they which are approved may be made manifest among you.*

At 3 o'clock, P. M. met agreeably to adjournment; and the committee of arrangements made their Report, in part, which was accepted.

The Delegates, from the General Association of Massachusetts Proper, to the connexions abroad, were then called upon to make their Reports.

The Delegates sent to the General Association of Connecticut were not present.

The Report of the Rev. Joseph Goffe, one of the Delegates to the General Association of New Hampshire, was heard.

The Rev. Dr. Lyman, and the Rev. Samuel Worcester, Delegates to the General Assembly of the Presbyterian Church in the United States, reported, that they had formed a connexion with that body, agreeably to their instructions.

Voted, To form a connexion with the Convention of Congregational and Presbyterian Ministers, in Vermont, on the principles, and with the proviso, stated in a communication from that body, viz. That it shall be optional with them; and with this Association, to send either one or two Delegates.

Voted, That the Rev. Leonard Woods, D D. and the Rev. Moses Stuart, Professors of the Divinity College at Andover, be invited to sit with the Association, as honorary members.

Voted, That the Rev. Dr. Morse, the Rev. Mr. Neill, and the Rev. Leonard Worcester, be a Committee to take the minutes of the narratives on the state of the churches, and of religion, to be given by the delegates.

Voted, To attend to these narratives to morrow morning, at 9 o'clock.

Voted, That the Rev. Samuel Worcester, the Rev. Enoch Hale, and the Rev. Dr. Morse be a Committee to revise the Rules of this Association, and to consult on the expediency of suggesting any alteration in the Constitution, to the consideration of the particular Associations connected in this General Association:

The following Gentlemen were chosen, by ballot, to constitute the Board of Commissioners for foreign Missions, the present year, viz. William Bartlett, Esq. the Rev. Dr. Joseph Lyman, the Rev. Dr Samuel Spring, the Rev. Dr. Jedidiah Morse, and the Rev. Samuel Worcester.

Voted, To adjourn to 8 o'clock to morrow morning, to meet at this place.

Thursday, June 27. At 8 o'clock, A.M. the Moderator opened the meeting by prayer, after which, were heard, in part, narratives from the Associations represented in this body.

At 1 o'clock, P. M., adjourned to half past two.

Met according to adjournment, and proceeded to hear narratives from the delegates on the state of the churches, and of religion, in the particular Associations represented in this body: And also, from the delegates of the General Assembly of the Presbyterian Church; the General Association of Connecticut; the General Association of New Hampshire; and the General Convention of Congregational, and Presbyterian Ministers, in the state of Vermont. Heard, also, a communication from the Rev John Sergeant, Missionary to the Stockbridge Indians.

Copies of the Minutes of the General Assembly of the Presbyterian Church of the United States; of the General Association of Connecticut; and of the General Association of New Hampshire, were presented and distributed.

The Rev. Leonard Woods, D.D. and the Rev. John Codman, were chosen Delegates to the General Assembly of the Presbyterian Church in the United States, to meet in the city of Philadelphia, on the third Thursday of May next. The Rev. Richard S Storrs, D.D. and the Rev. Elijah Parish, were chosen to be their substitutes.

The Rev. Jonathan L. Pomeroy, and the Rev. Zephaniah S. Moore, were chosen Delegates to the General Association of Connecticut, to meet on the third Tuesday in June next. The Rev. Rufus Anderson, and the Rev. Joseph Goffe, were chosen to be their substitutes.

A Committee of eight persons; viz. the Rev. Samuel Worcester, the Rev. Jedidiah Morse, D.D. the Rev. Abiel Abbot, the Rev. Benjamin Wadsworth, Dr. Reuben D. Mussey, William Thurston, Esq. Dr. Joseph Torrey, and Jeremiah Evarts, Esq; was chosen to co-operate with committees of the General Assembly, and of the General Association of Connecticut, in devising measures which may have an influence in preventing some of the numerous and threatening mischiefs, that are experienced throughout our country from the excessive and intemperate use of spirituous liquors.

Voted, To adjourn to 8 o'clock to morrow morning.

June 28, Friday morning, 8 o'clock, Met according to adjournment; and the Moderator opened the meeting by prayer.

The Rev. Reuben Emerson, and the Rev. Vinson Gould were chosen Delegates to the General Association of New Hampshire, to meet the third Tuesday in September 1811, at Dunbarton. The Rev. Isaac Tomkins, and the Rev. Samuel Shepard, were chosen to be their substitutes.

The Rev. Jonathan Allen, and the Rev. Elijah Brainerd, were chosen Delegates to the General Convention of Congregational, and Presbyterian Ministers in Vermont, to meet on the second Tuesday in September next, at Vergennes. The Rev. Samuel Worcester, and the Rev. Jonathan Grout, were chosen to be their substitutes.

Voted, That the next meeting of this General Association be on the fourth Tuesday of June next, at 6 o'clock, P. M. in Westfield, at the house of the Rev. Isaac Knapp.

Voted, That the Haverhill Association be requested to appoint the Preacher for the next meeting.

The Committee, for taking Minutes of the narratives, made their Report; which was accepted, to be submitted to the verbal corrections of a Committee to be appointed for the publication of it with the Minutes of this General Association.

The Rev. Samuel Worcester, the Rev. Dr. Morse, and the Rev. Rufus Anderson, were chosen a Committee for this purpose.

Voted, That three hundred copies of Extracts from the Minutes be printed, at the expense of the Association.

The Committee, appointed to revise the rules of this Association, reported *the following*, which were adopted and are to be considered in future as *the rules*, by which their future meetings are to be governed.

1. The minister of the place, where the Association may convene, shall, when the time of meeting has arrived, call the Association to the choice of a Moderator, by ballot.

2. It shall be the duty of the Moderator, next to call the Association to the choice of a Scribe; and, if necessary, of an assistant Scribe, by ballot.

3. The Certificates of the Delegates shall be then laid upon the table, and read by the Secretary, or Scribe. The rules of the Association shall also be read: After which, the Moderator shall open the business by prayer.

4. In each subsequent sitting, the Moderator shall take the chair at the hour, to which the Association stands adjourned; shall immediately call the members to order; direct the roll to be called; and, on the appearance of a quorum, shall open the meeting with prayer, and cause the minutes of the preceding sitting to be read; and, on every adjournment, shall close with prayer.

5. At each meeting of the Association, a Committee of arrangements, consisting of three, shall be appointed, by nomination, to prepare the business of the session: And no business shall be introduced, during the session, but through the hands, and with the approbation, of the Committee.

6. Every motion, on being seconded, shall, if requested by the Moder-

ator, or any two members, be reduced to writing: and no motion shall be spoken to, until it be seconded.

7. The Moderator may speak to points of order in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the house by any two members. But he may not speak to the merits of the question, without leaving the chair, and placing some other member in it, to moderate, while he speaks.

8. On questions of order, adjournment, postponement, commitment, or the previous question; no member shall speak more than once. Nor, on any question, shall a member speak more than twice, without express leave of the Association.

9. When a question is under debate no motion shall be received except for amendment, commitment, or the previous question; viz. Shall the main question be now put?

10 If a question, under debate, contain several parts, any member may have it divided, and a question taken on each part.

11. Every member when speaking, shall address himself to the chair, and shall be subject to no needless interruption; if he act disorderly, it shall be the duty of the Moderator, and the privilege of other members, to call him to order.

12. No member shall leave the Association before the close of the meeting, except with the consent of the body; nor shall any one leave the house, during a sitting without the consent of the Moderator.

13. The discussions in the Association, and the whole deportment of the members shall be conducted with decorum; with due respect to the chair and courtesy to each other.

14. Each annual meeting shall be closed with a psalm, or hymn, and a prayer, by the Moderator, or such other member as he shall appoint.

Voted, That the Committee for publication print a Schedule, in imitation of those presented from New Hampshire, and Vermont; and send copies of it to the Associations represented in this body.

Voted, That it be recommended to the several particular Associations, constituting this body, to take such measures as they may think expedient, to collect monies for the purpose of defraying the expense of the publication of their minutes; and the necessary expenses of the Secretary in attending the meetings of this body; and that such sums, as they may collect, be deposited in the hands of the Secretary, subject to the order of the Association.

Voted, That it be recommended to the several particular Associations, united in this body, to consider whether any, and if any, what measure, or measures, may be adopted to check the growing profanation of the Sabbath.

Voted, That the thanks of this Association be expressed to the Moderator, Secretary, and Scribes, for their attention to the business of this meeting.

After joining in a Psalm of praise, and in a prayer offered by the Rev. Mr. Welch, the meeting was dissolved.

SAMUEL TAGGART, Moderator.

Attest, ALVAN HYDE, *Scribe.*
RUFUS ANDERSON, *Assistant Scribe.*

A true copy: Attest, ALVAN HYDE.

The Committee appointed to take minutes of the narratives of the state of religion, within the limits of this General Association, and its several connexions, and to make report; presented the following; which was accepted:

With much regret, your Committee find themselves under the necessity of making a report, which must be less comforting to the friends of our Divine Redeemer, than some, which have been presented to this body, on former occasions. But, the great Head of the Church is pleased to teach us, as well by the dispensations of his Providence, as by his word, that, *except the Lord build the house, they labor in vain, who build it;* and that, though Paul plant, and Apollos water, it is God only who giveth the increase. From the narratives, which have been given, it appears that, during the year past, the showers of Divine grace, which have fallen on that part of the vineyard of our Lord, with which this body is more immediately connected, have been less copious, and less extensive, than those, which have been granted, in some former seasons. Multitudes remain in a state of careless security, entirely regardless of the things, which belong to their everlasting peace. In many places, vice and immorality alarmingly prevail. The holy Sabbath is much neglected, and profaned, not merely by the openly ungodly; but, in some instances, even among those, who have named the name of Christ. There still appears, also, in too many of the churches of Christ, a lamentable want of Christian fidelity, in maintaining that scriptural discipline, which is essential to their purity, and without which, there is little reason to expect, that they will be greatly increased, or that they will long keep the unity of the Spirit, in the bond of peace. In many places, too, dangerous errors are gaining ground; especially that most delusive and fatal error, which promises salvation, equally, to the righteous and to the wicked, to him that serveth God, and to him that serveth him not.

It would, however, be very ungrateful and unjust, to present to your view only those things, which wear a gloomy aspect. Though many things appear discouraging and call loudly for deep humiliation, and searchings of heart; still, the Lord has not forgotten to be gracious; but he continues to fulfil his promise, that the gates of hell shall not prevail against his Church. From various quarters, light breaks through the cloud which has covered Zion. The Ministers and Churches of Christ, in this Commonwealth, connected with this body, are, in a good degree of one mind, concerning the great doctrines, and duties which are essential to the religion of the Gospel. Most of the churches are supplied with pastors, who appear to unite, with one heart, in defence of those leading truths of the Gospel, which are most justly denominated the *doctrines of grace.*

And though there is occasion to notice, with deep regret, that Christian discipline is by far too much neglected, there is yet reason to believe, that both Ministers, and private Christians, are unceasingly impressed with the importance of this subject; and to hope, that a spirit of discipline is reviving, and gaining strength, in many of the churches.

The precious fruits of former revivals of religion still appear, in a conversation, such as becometh the Gospel of Christ, in many who have been hopefully called out of darkness into marvellous light. Praying societies have been formed, in many places, and seasons for prayer, and for instruction in the things of the kingdom of God, are, in general, well attended. There is, evidently, an increasing attention to the religious instruction of the rising generation.

Many of the churches appear to be awaking to a just sense of the duty and importance of attending especially to the instruction of their children, who have been solemnly dedicated to God, in baptism. It is, also, worthy of very grateful notice, that though, in most places, the special influences of the Holy Spirit have been withholden; yet, in some instances, a season of refreshing from the presence of the Lord has been experienced; and that, on the whole, considerable accessions have been made to the churches.

Nor should we pass, in silence, the disposition, which God has been graciously pleased to put into the hearts of his people, to contribute of their substance to promote the benevolent object of Missionary, Bible, and other Societies, which have been formed, for the purpose of diffusing the knowledge of the way of salvation, and for relieving and instructing the poor, and the ignorant. Not only must this be esteemed a token for good, in regard to those, for whose immediate benefit these institutions are designed; but there is reason to hope, that those, who devise and encourage liberal things, will be rewarded with Divine blessings, upon themselves, and upon their children; since we are assured, that *he who watereth, shall be watered also himself.*

From the accounts received from several other bodies, between which, and this General Association, a connexion has been formed, which promises to endear the fellowship, and to unite the exertions of the friends of Zion, in our country; it appears that the state of the churches in their connexions, is not very dissimilar from that of those churches, belonging to this Commonwealth, which are represented in this body. Within the bounds of the General Assembly of the Presbyterian Church; in Connecticut, in Newhampshire, and in Vermont; though less of special Divine influence has been witnessed, the year past, than in former years, and though there is complaint of more coldness and stupidity, in some places, yet God has not left himself without witness. Ministers and churches are united in the great truths of the Gospel; efforts for diffusing Divine knowledge, are made; in some places there have been very pleasing revivals of religion, and the cause of Christ appears to be steadily, though not rapidly advancing.

One thing which your committee consider as especially worthy of thankful notice, is the very promising religious state of the College at Middlebury, Vermont. In that flourishing Institution, which is blessed with able and religious Instructors, about half the present students are professors of the religion of the Gospel. From this fountain, therefore, we may hope that many streams will shortly issue, which shall make glad the city of our God.

On the whole, while, on the one hand, many things are presented, which call for deep humiliation; which are calculated to wound the hearts of the people of God; and to excite their compassion for perishing immortals; and which, in themselves, appear discouraging; there is, on the other hand, much to strengthen their faith in the precious promises of God, respecting the perpetuity and enlargement of his kingdom, to encourage their hopes, to enliven their zeal, and to animate their exertions. Well, therefore, may Ministers, and private Christians be earnestly exhorted to be watchful, and to strengthen the things which remain; and to be of one heart, and of one mind, striving together for the furtherance of the Gospel. Let them all awake from their slumbers. Let them contend earnestly for the *faith once delivered to the saints*, and set their faces as flints against the innovations of error, and all the devices of the enemies of the cross of Christ. Let them engage heartily, and unitedly, in reviving the discipline of the Gospel, and maintaining the purity of Christian faith and practice. Let them give more diligence to communicate religious instruction to the dear children and youth, whom they have religiously dedicated to God, and on whom the future prosperity of Zion so essentially depends. Let them be deeply impressed with a sense of the importance of the Christian Sabbath; knowing that where this sacred institution is disregarded, the religion of Jesus, in its purity, cannot be maintained, nor the salvation of sinners promoted. Let them offer prayers continually, for the outpouring of the Spirit of God, for the advancement of the kingdom of the Redeemer, and for the salvation of souls redeemed by his precious blood; and let their faith, their hope, and their joy, be in the Lord Jehovah, in whom is everlasting strength, and who will assuredly appear in glory, build up Zion, and bless his people with everlasting salvation.

THE END.

Minutes

# of the

General Aſsociation

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1812.

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EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER—FOR 1812.

AGREEABLY to appointment, the GENERAL ASSOCIATION of Massachusetts proper met at Westfield, June 23, 1812, at 6 o'clock, P. M.

The Association consisted of the following Delegates:

Rev. Jacob Catlin, and Gordon Dorrance,	Berkshire Association.
Theodore Hinsdale, and Aaron Bascom,	Mountain.
Moses Miller, and Thomas H. Wood,*	Northern Hampshire.
Payson Williston, and James Taylor,	Central Hampshire.
Joseph Lathrop, D. D. and Moses Warren,	Southern Hampshire.
Micah Stone,	Brookfield.
Samuel Austin, D. D.	Worcester South.
Joseph Lee, and Joseph Estabrook,	Westminster.

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* *The Rev. Alvan Sanderson, one of the substitues from this Association, took his seat till the arrival of Mr. Wood.*

Rev. Jedidiah Morse, D. D. and Joseph Emerson,	Union.
Abiel Abbot, and John Bartlett,	Salem and Vicinity.
Samuel Spring, D. D.	Essex Middle.
Jonathan Allen, and Samuel Mead,	Haverhill.
Amzi Armstrong,	General Assembly of the Presbyterian Church in the United States.
Elijah Waterman, and Erastus Ripley,	General Association of Connecticut.
Ethan Smith, and Sylvester Dana,	General Association of New Hampshire.
Asa Burton, D. D. and Sylvester Sage,	General Convention of Congregational and Presbyterian Ministers in Vermont,

Enoch Hale, Secretary to the General Association, and
Isaac Knapp, Minister of the place.

The meeting was opened in the Academy.

The Rev. Samuel Austin, D. D. was chosen Moderator; the Rev. Payson Williston, Scribe, and the Rev. Samuel Mead, Assistant Scribe.

The Moderator addressed the throne of grace for wisdom and divine direction in the important business of the meeting.*

Voted, That the Rev. Messrs. Catlin, Hale, and Allen, be the Committee of Arrangements.

Voted, That the Associational Sermon be preached tomorrow at 2 P. M.

Adjourned to meet at the Meeting House, at 7 o'clock to-morrow morning.

Wednesday, June 24. Met agreeably to adjournment.

The Rev. Messrs. Mead, Armstrong, and Estabrook, were chosen a committee to take minutes of the narratives of the state of religion.

The Rev. Drs. Lathrop, Spring, and Morse, and the Rev. Messrs. Abbot and Bartlett appeared and took their seats.

The Rev. Dr. Lathrop, on account of his advanced age, resigned his seat as a member of the Association to his second, the Rev. Joel Baker.

The committee of arrangements made their report, which was accepted.

The Rev. John Codman, delegate from this Association to the General Assembly of the Presbyterian church in the United States reported, that he had performed the service assigned him; and referred the Association for a narrative of the state of religion in that part of the country to the delegate from the Presbyterian Church.

The Rev. Jonathan Allen, delegate from this Association to the General Convention of Congregational and Presbyterian Ministers in Vermont, made a report.

A report by the Rev. Rufus Anderson, delegate from this body to the General Association of Connecticut was also read.

Voted, That the gentlemen, who have been delegates to represent this Association in the other ecclesiastical bodies with which we are connected, be invited to sit as honorary members.

A letter communicated by Dr. Burton was read.

Voted, That this letter be committed to the committee of arrangements.

Voted, That a committee, be chosen, consisting of one member from each association belonging to this body, to propose arrangements for raising money to defray the expenses of the Association, and also to specify the particular objects to which this money shall be applied, and that the Rev. Drs. Spring, Austin, and Morse, and the Rev. Messrs. Dorrance, Bascom, Wood, Taylor, Baker, Stone, Estabrook, Abbot, and Mead, be this committee.

Rev. Thomas H. Wood, appeared and took his seat.

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* *The Rev. Moderator opened the meeting with prayer on each day, and closed it with prayer on each day except the last.*

The Association proceeded to the choice of delegates to represent this Association in the respective ecclesiastical bodies connected with this body.

The Rev. Jedidiah Morse, D.D. and the Rev. Alvan Hyde, were cho sen delegates to the General Assembly of the Presbyterian Church.

The Rev. Richard S. Storrs and the Rev. Elijah Parish, D.D. were chosen their substitutes.

The Rev. Samuel Shepard, and the Rev. Joseph Emerson, were chosen delegates to the General Association of Connecticut.

The Rev. Payson Williston, and the Rev. Joseph Goffe, were chosen their substitutes.

The Rev. Vinson Gould, and the Rev. Roger Harrison, were chosen delegates to the General Association of New Hampshire.

The Rev. Joseph Lee, and the Rev. James Murdock, were chosen their substitutes.

The Rev. Jacob Catlin, and the Rev. Micah Stone, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers in Vermont.

Voted, To adjourn to 2 o'clock, then to meet for public worship; and immediately after worship, to attend to the narratives to be given by the delegates.

Rev. Jonathan Allen delivered the Associational Sermon from Acts iv, 32, *And the multitude of them that believed were of one heart and of one soul.* After public worship, proceeded to hear narratives of the state of the churches, and of religion in the particular associations represented in this body.

Thursday, June 25. Proceeded in hearing the narratives of the state of religion, and receiving information particularly on the subject of Missions.

At the close of the Missionary details,

Voted, That the measures adopted by the American Board of Commissioners for Foreign Missions in procuring the act of incorporation for securing its funds, and in the commencement of missions, meet the entire approbation of this body.

Voted, That the Rev. Dr. Morse, and the Rev. Messrs. Hale and Stone, be a committee to devise and report a mode to preserve the facts contained in the returns of the state of the churches.

Voted, That Messrs. Waterman, Codman, Abbot, Smith, and Wood, be a committee to consider the expediency of presenting a memorial to Congress on the subject of carrying and opening the mails on the Sabbath, and, should they think it expedient, to report a draft of such memorial to be submitted to this Association.

Voted, That narratives of the state of religion and of the churches shall, at the next meeting of this body, be presented *in writing*, with a view to obtain an accurate account of the principal facts, not however to prevent any more particular details which the delegates may think it expedient to add, or the Association to request.

The report of the committee, appointed by the General Association in June, 1811, "To co-operate with other committees in devising measures, which may have an influence in preventing some of the numerous and threatening mischiefs that are experienced throughout our country, from the excessive and intemperate use of spirituous liquors," was read; whereupon,

Voted, That the foregoing report be committed to Messrs. Hinsdale, Anderson, and Dana to report thereon.

After a short recess, the Association met in the afternoon, and attended to the communication made by the Rev. Dr. Burton.

The Trustees of the Vermont and New Hampshire Theological Institution, having by letter, communicated by Dr. Burton, requested that one, or more delegates, from this Association should meet them in convention, in October next, to assist in adopting a constitution for their proposed seminary; whereupon,

Voted, That the Rev. Samuel Spring, D. D. and the Rev. Leonard Woods, D.D. be the delegates requested in the foregoing application; and that the Rev. Joseph Lyman, D.D, and the Rev. Moses Stuart be their substitutes.

The committee, appointed to consider the expediency of presenting a memorial to Congress, respecting the carrying and opening of the mail on the Sabbath, presented a draft of a respectful Memorial to Congress, but the Association judged it expedient, in the peculiar circumstances of the country, to wave the subject for the present, and accepted of that part of the report of their committee, which relates to the adoption of prudent and special measures for preventing the profanation of the Lord's day.

The committee, appointed to make arrangements to raise money for defraying the necessary expenses of the Association, made the following Report, which was accepted, viz. In regard to the objects of expense they shall be,

I. The bills for printing the proceedings of this Association, and any documents, which they may think proper to publish.

II. The expenses of the delegates of this Association to the General Assembly of the Presbyterian church from the time of their leaving the state to their return to the state.

III. The expenses of the secretary in attending the meetings of this Association.

In regard to the mode of raising funds to defray the expenses, your committee recommend that the sum of seventy-five cents, for the present year, be requested from each member of the several associations represented in this body, to be paid at the next annual meeting of the Association to the secretary, subject to the order of the Association.

The committee chosen to consider the Report of the committee of the General Association in June last, respecting the intemperate use of spirituous liquors, recommended a recommitment of the report to the committee chosen the last year, with the request of this Association, that the committee should pursue the judicious course upon which they had entered.

The Rev. Enoch Hale was reelected secretary, and a vote of thanks passed for his faithful services.

The following report of the committee appointed to devise a mode of preserving the facts contained in the returns of the state of the churches was accepted:

That it is expedient to deposit the returns with the secretary, and that he be requested to arrange the facts contained in them, in the manner he may judge best suited to preserve them.

Voted, That the brethren, chosen substitutes in the delegations to the several bodies in our connexion, shall, at our next session, be considered as delegates to the respective bodies, if they shall not previously have taken their seats there through the failure of their principals.

A letter from the Rev. Thaddeus Osgood, containing a request that a committee be appointed by this body to examine his accounts of the expenditure of monies committed to his trust for the diffusion of religion in the new settlements of our country having been read,

Voted, To comply with his request, and that the Rev. Dr. Morse, and the Rev. Messrs. Abbot and Emerson be a committee to attend to this business.

Friday, June 26. Met agreeably to adjournment.

The committee for taking minutes of the narratives made their report, which was accepted; and the Rev. Dr. Morse, and the Rev. Messrs. Codman and Mead were appointed a committee to prepare it for publication, together with the other proceedings of the Association, at their present meeting.

This report is as follows:

The committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches; the good understanding and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the increase of the numbers, and in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat*, and that *he that watereth shall be watered also himself.*

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, religious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the salvation of God. In the town of Westfield about *fifty* persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and, at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the County of Worcester a religious Charitable Society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of Christianity.

For the encouragement of prayer it deserves to be remarked, that in the town of Royalston the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally. "Praying breath has not been spent in vain." This event is an evident verification of our Savior's words, *if two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusal number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, and an unparalleled combination of efforts to send the heralds of the cross to the distant regions of the earth. We have already seen the star in the East, and confidently hope that this star forbodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more compact and opulent towns, we notice with high satisfaction female Societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day Similar establishments are also contemplated in other towns.

In other sections of the church in this country we hear with gratitude and joy of many things favorable to the hope of Zion. In the Presbyterian churches extending through all the states south of New England, the order of the Gospel and the blessings of the Spirit of grace, comfort and cheer the hearts of the people of God. In the state of Connecticut, the steady enjoyment of Gospel order in the church, and frequent refreshings from the presence of the Lord, maintain and gradually advance the interests of the blessed Redeemer. In New-Hampshire the scenes presented are more various. In the middle and western parts of the state there have been precious and interesting revivals. But in some of the northern and and eastern parts there is a great deficiency of the ministration of the word of life, and a deplorable prostration of Gospel order.

We notice here with gratitude the prevalence of a missionary spirit, and the establishment of a Bible Society.

Many churches in Vermont are reaping the peaceful and happy fruits of the late revivals in that state; and several places are now refreshed with showers of divine grace. The late revival in Middlebury College may be justly regarded as a happy omen to the church of God.

The prevalence of vice and immorality, especially the profanation of the Sabbath, and the abuse of spirituous liquors are indeed alarming, and cause a great diminution of the satisfaction we should otherwise feel in viewing the moral and religious state of our country. But when we hear the united voice of the religious public raised against these prevailing vices, and see the happy coincidence of Christian resolution and exertion to check these pernicious influences, we thank God, and take courage. On the whole review the Association feels a confidence, that the great Head of the Church hath not forsaken us, but is still building up our Zion. We, therefore, say to our churches, *Be ye steadfast and immoveable, alway abounding in the work of the Lord, for as much as ye know, that your labor shall not be in vain in the Lord.*

A committee was appointed to consider a proposal of Mr. Schermerhorn "to present to the amount of $200 in copies of Owen's Exposition on the Hebrews to any association connected with this body, who will form themselves into a society for the purpose of aiding pious and indigent young men of promising talents in obtaining an education for the Gospel ministry," and reported, that this generous offer be accepted, and that the subject at large be referred to a committee of this body to report at the next session of the General Association: which report was accepted, and the Rev. Drs. Austin and Morse, and the Rev. Mr. Codman were appointed a committee for the above mentioned purpose.

The secretary presented an account for printing, which was allowed by the Association; and a committee was appointed to confer with the secretary and adjust the accounts and expenses, who reported, that all accounts are balanced except ten dollars and fifty-five cents due to the secretary for past expenses.

Voted, That the thanks of this Association be given to the Moderator, the Secretary, and the Scribes for their services during the present session.

Voted, That the thanks of this Association be presented to the Rev. Mr. Knapp, and the people of his charge, for their kind attention and hospitality to the members of this Association, during their session.

Voted, That the next meeting of this Association be on the fourth Tuesday of June next, at 5 o'clock, P.M. in Conway, at the house of the Rev. John Emerson.

Voted, That the Salem Association be requested to appoint a preacher for the next meeting.

After uniting in a song of Zion, and in an address to the throne of grace by the Rev. Dr. Burton,

The meeting was dissolved.

SAMUEL AUSTIN, *Moderator.*
Attest, PAYSON WILLISTON, *Scribe.*
SAML. MEAD, *Assistant Scribe.*

N. B. The Report of the Committee on the abuse of Spirituous Liquors, and the Report of the Board of Commissioners for Foreign Missions, will be published hereafter.

EXTRACTS

FROM THE MINUTES OF THE

GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER.

Agreeably to appointment, the General Association of Massachusetts Proper met at Conway, June 22, 1813, at 5 o'clock, P. M. Present the following delegates from the Associations specified: viz.

The Rev. Ebenezer Fitch, D. D. Rev. Gordon Dorrance, Berkshire;

Rev. Samuel Whitman, Rev. Caleb Knight, Mountain;

Rev. Alvan Sanderson, Rev. Josiah W. Cannon, Franklin;

Rev. Nathan Perkins, Rev. John Woodbridge, Hampshire Central;

Rev. Joel Baker, Rev. Alfred Ely, Hampden;

Rev. Micah Stone, Rev. Samuel Ware, Brookfield;

Rev. Joseph Lee, Rev. Ezekiel L. Bascom, Westminster;

Rev. Gaius Conant, Rev. James Murdock, Worcester South;

Rev. Samuel Worcester, D. D. Salem and Vicinity;

Rev. Richard S. Storrs, jun. Rev. Avery Williams, Union;

Rev. Joshua Leonard, Rev. Ezra Fisk, General Assembly of the Presbyterian Church in the United States;

Rev. Noah Porter, General Association of Connecticut;

Rev. John Kelly, General Association of New Hampshire;

Rev. Enoch Hale, Secretary of the General Association; and Rev. John Emerson, Minister of the Parish.

The Rev. Ebenezer Fitch, D. D. was chosen Moderator; the Rev. Samuel Worcester, D. D. Scribe; and the Rev. Avery Williams, Assistant Scribe.

Voted—That the Delegates for the last year, from this General Association to the other ecclesiastical bodies connected with it, be invited to sit as honorary members. The Rev. Vinson Gould, and Rev. Joseph Emerson took their seats accordingly.

Prayer was offered by the Rev. Moderator for Divine aid and direction.

The Rev. Messrs. Hale, Leonard and Murdock were appointed a Committee of Arrangements.

Voted—That the Associational Sermon be preached to-morrow, 2 o'clock, P. M.

Voted—That the appointment of special religious exercises be referred to the Committee of Arrangements.

Adjourned to 7 o'clock to-morrow morning. Prayer by the Moderator.

Wednesday, June 23, 7 o'clock. Met according to adjournment. Opened with prayer by the Moderator. The minutes of yesterday were read.

The Committee of Arrangements reported in part, and the report was accepted.

Attended to the report of the Rev. Drs. Morse and Hyde, delegates to the General Assembly of the Presbyterian church.

Attended to the report of the Rev. Messrs. Shepard and Emerson, delegates to the General Association of Connecticut.

Attended to the report of the Rev. Mr. Stone, delegate to the General Convention in Vermont.

Attended to the report of the Rev. Messrs. Gould and Harrison, delegates to the General Association of New Hampshire.

Received the Annual Report of the American Board of Commissioners for Foreign Missions, officially presented by their Corresponding Secretary.

Voted—that we have attended with great satisfaction to the annual report of the American Board of Commissioners for Foreign Missions; and that we view the evident smiles of Heaven on the business of that Board, as calling for the grateful praise of all the friends of Zion's cause.

Voted—that the above-mentioned report be lodged in the archives of this body.

Voted—that the narratives on the state of religion, and of the churches, be communicated immediately after the public religious services of the afternoon; and that the Rev. Messrs. Perkins, Porter, and Kelly, be the Committee to take the minutes, and prepare the annual report.

The Committee on the subject of ardent spirits, by their chairman, the Rev. Dr. Worcester, made a verbal report of their doings, and presented the constitution and annual Report of the MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, which the Committee had procured to be instituted.

Voted—that the Report of the Committee as above mentoned be accepted; and *that this Association pledge themselves to use their influence, and recommend it to the several Associations represented in this body, both as associations and as individuals to use their influeuce, to promote the great object of the above mentioned Society.*

The Rev. Messrs. Murdock, Gould, and Sanderson, were appointed a Committee to audit the accounts of the General Association, and to devise means for future supplies.

A communication from the General Assembly of the Presbyterian Church, on the subject of a day of Humiliation, Fasting, and Prayer, was read.

Voted—that the above communication be deposited in the archives of this body.

The Rev. Dr. Fitch was chosen substitute to the Rev. Richard S. Storrs, and the Rev. Dr. Griffin substitute to the Rev. Dr. Parish, as delegates to the General Assembly of the Presbyterian church, at Philadelphia, on the 3d Thursday in May 1814.

The Rev. Nathan Perkins was chosen substitute to the Rev. Mr. Williston, and the Rev. Theophilus Parker, substitute to the Rev. Mr. Goffe, as delegates to the General Association of Connecticut, at Fairfield, on the 3d Tuesday of June 1814.

The Rev. Joseph Blodget was chosen substitute to the Rev. Mr. Lee, and the Rev. Joseph Field substitute to the Rev. Mr. Murdock, as delegates to the General Association of N. Hampshire, at Plymouth, on the 3d Tuesday of Sept. next.

The Rev. Messrs. Jacob Catlin and Edwards Whipple, were chosen delegates to the General Convention of Congregational and Presbyterian ministers in Vermont, at Pawlet, on the 2d Tuesday of September next.

The Rev. Messrs. Hale, Whitman, and Murdock, were appointed a Committee to consider and report on the manner in which narratives on the state of religion, and returns of the state of the churches shall be made.

The Association had a recess.

At two o'clock attended Divine service. The exercises were performed by the Rev. Dr. Worcester. Sermon from Acts xv, 30, 31. *So when they were dismissed they came to Antioch, and when they had gathered the multitude together, they delivered the epistle; which when they had read, they rejoiced for the consolation.*

After divine service, attended to narratives on the state of religion and of the churches until 6 o'clock. Adjourned to 7 o'clock, to-morrow morning.

Prayer by the Moderator.

Thursday, June 24, 7 o'clock, met according to adjournment. Prayer by the Moderator. Minutes of yesterday were read.

Voted, that the Committee, appointed by the General Association the last year to attend to the liberal proposal of Mr. John F. Schermerhorn, be requested to continue their attention to the subject, and make report to the General Association the next year.

Voted, that a copy of each of the printed reports of the ecclesiastical bodies in connexion with this General Association, be lodged in our archives.

Proceeded to hear the remaining narratives, on the state of religion and of the churches.

The Committee for auditing the accounts of the General Association, &c. made their report, and the report was accepted.

Voted, that for transacting any business of this General Association seven members delegated from the particular Associations of Massachusetts Proper, be requisite for a quorum; but that for opening and adjourning the meetings, a less number be competent.

Voted, that the delegates from this Association to the General Assembly of the Presbyterian church be allowed by this body seven cents per mile for their travelling expenses, on their outward journey, after leaving the boundaries of this state, till their arrival at the place of the meeting of the General Assembly.

The following report of the Committee on the subject of narratives was adopted; viz.

That it be a rule of this Association that narratives concerning the state of religion and of the churches be presented in writing, with the view to obtain an accurate account of the principal facts; not however to prevent any more particular details, which the delegates may think it expedient to add, or the Association to request.

That the delegates of the several Associations be requested to furnish accurate returns of the churches in their respective connexions, with the names of the pastors of such churches as have pastors, with their college standing, and the times of their joining the particular associations; the number of members, distinguishing males and females in each church; and in future years the variations occasioned by accessions and removals; the names of the ordained ministers, who are not pastors of churches, and of candidates licensed by them to preach the Gospel; also the number of baptisms, distinguishing adults and infants, administered the preceding year down to the first of May, to be preserved in the archives of this body; and that the secretary be authorised to procure printed schedules for the above purposes.

Voted, that the secretary be authorized to pay such expenses as are allowed by this Association.

The Committee for taking minutes of the state of religion, and of the churches, made their report, which with amendments was accepted; and is here inserted.

The Committee to whom it was referred, to take minutes concerning the state of religion, would respectfully submit the following report:

On a general review of the narratives, given by the delegates from the several associations within our limits, we find much to awaken the gratitude and raise the hopes of the friends of Zion. In these "troublous times" the walls of our Jerusalem are evidently rising. Harmony in the faith and order of the Gospel prevails; and attendance on its institutions appears to be increasing. Some congregations, which had long been destitute of a stated ministry, have of late been supplied: a growing attachment to evangelical truth is apparent; and sectarian influence, it is believed, does not on the whole increase.

With heart-felt gratitude to God would we make mention of the special visitations of his grace to several of our churches. Stockbridge, Belchertown, Amherst, Granby, Munson, Sunderland, Ware, Haverhill, and Bradford have been favored the year past, with rich effusions of the Holy Spirit. Many in those towns have been constrained to bow to the sceptre of Jesus;—many have subscribed with their hands to the Mighty God of Jacob. In four of them, more than three hundred souls have been added to the churches; and the work has not ceased. In other places, some within, and some without our limits, there have been pleasing refreshings.

While we lift our hearts to God in admiring praise for his gracious remembrance of us, in this trying day, we would not forget humbly to notice and lament the special dangers with which some of our churches are beset; and the fearful declension apparent in others. Two or three on our eastern border are harassed by sectarians, and are threatened with dissolution. A few others, on account of the pressure of the times, are in danger of losing the stated ministration of the bread of life; and many are slumbering in Laodicean lukewarmness, even though some of them have been visited with distressing sickness and awful mortality.

We are happy in being able to state that in the past year, several humane and charitable societies have been formed; some for the relief of the distressed, some for the assistance of pious and indigent young men in obtaining an education for the Gospel ministry, and some for aiding more directly in imparting the word of life to the destitute. One Bible Society, and two Auxiliary Foreign Mission Societies, one in Franklin County, the other in the county of Hampshire, have been added to those previously formed. Though events apparently inauspicious to the Foreign Mission have transpired; yet we trust the exertions of its friends are not relaxed; and with peculiar interest we notice evidence that the missionary spirit is on the increase. We have need of patience, that when we have done the will of God, we may receive the promise.

From the delegation of the Presbyterian Church, we are happy to learn, that, in a portion of that Church, God has been gloriously displaying his power and grace in appointing salvation to the walls of Zion and making her gates praise. In Elizabethtown and Newark in the State of New Jersey, and in Homer and Connecticut Farms, in the state of New York, there have been the past year, great revivals of religion, and large accessions to the churches. In a few other places within their limits the influences of the Holy Spirit have been granted to awaken sinners to their eternal interests, and bring them into the kingdom of Immanuel. And in general, within the bounds of the Presbyterian connexion, religion appears to be advancing, and there are many circumstances calculated to animate the hopes of the Redeemer's friends, and to bring honor to his name.

In the state of Connecticut, universally acknowledged as containing a precious and important portion of the Church of God, there is great union and harmony among the ministers and churches. The missionary spirit has revived there in a new form; that of ministers going two and two among their several societies, comprising such as are destitute of a settled ministry, and preaching and exhorting among the people. This measure has been evidently blessed to the re-establishment of Gospel privileges in some places where they had ceased, and to the revival of religion where they were still enjoyed. Several ministers have been settled; and in many places the Spirit has come down like rain upon the mown grass, and like showers that water the earth.

In the state of New Hampshire there is a deplorable destitution of the means of religion, even in some sections where they were formerly enjoyed. But other parts are well supplied with evangelical ministers, who walk together in great harmony, and by whose means the churches are edified and comforted. No new errors have arisen, and those which were a few years since prevalent, appear to decline. The missionary spirit is evidently increasing, and much good is hoped to result from the recently instituted Bible and Tract Societies. Some churches are reaping the happy fruits of the late revivals of religion; and the influences of the Spirit are effecting good things, in several places, which have long appeared to lie waste.

In Vermont the political dissensions which had arisen in some of the churches appear to have happily subsided. And in general the ministers and churches are very harmonious, and zealous in promoting the cause of the Blessed Redeemer. The Bible Society lately formed in that state promises to aid the work of extending light and salvation to such as sit in darkness.

On the whole, though we have many things to lament, and many to fear, yet the Great Head of the Church has not forsaken us; but is giving us occasion to rejoice, in his light and love, and still to hope and pray for the peace of Jerusalem. Let us adopt the resolution, as we hear of the goings of our God and Savior, that "for Zion's sake we will not hold our peace, for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Voted, that the report on the state of religion, and of the churches be committed to the two scribes for revision and publication; also, that so much of the minutes of this meeting as they shall deem expedient be published with the report.

On motion of the Rev. Dr. Worcester,

Voted, that the members of this Association are very deeply and gratefully impressed with the kindness, hospitality, and respectful attention, shewn to them by the Rev. Pastor of this church, and the people of this town.

Voted, that the next annual meeting of this Association be at the house of the Rev. Dr. Griffin, in Boston, on the fourth Tuesday in June, 1814, at 5 oclock, P. M.

Voted, that the Brookfield Association be requested to appoint a preacher for the next annual meeting.

On motion of the Rev. Mr. Murdock,

Voted, that the thanks of this Association be presented to the Moderator, Secretary, and Scribes of this body for the correct and faithful manner in which they have fulfilled the duties of their respective offices.

United in a psalm of praise, and in a prayer offered by the Rev. Mr. Kelly.

True Extracts—ATTEST,

SAMUEL WORCESTER, }
AVERY WILLIAMS, } *Scribes.*

Printed by Samuel T. Armstrong, No. 50, *Cornhill.*

EXTRACTS

FROM THE

MINUTES OF THE GENERAL ASSOCIATION

OF

CONGREGATIONAL MINISTERS

IN

MASSACHUSETTS PROPER—1814.

TOGETHER WITH

SOME INTERESTING ANCIENT AND MODERN ECCLESIASTICAL
DOCUMENTS, RELATING TO THE HISTORY OF
THESE CHURCHES.

BOSTON:
PRINTED BY SAMUEL T. ARMSTRONG, NO. 50, CORNHILL.
1814.

EXTRACTS FROM MINUTES

OF THE

PROCEEDINGS OF THE GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER.

At a meeting of the General Association of Massachusetts Proper, holden by previous public notice, in Dorchester instead of Boston, June 28, 1814.

Present the following delegates from the associations specified, viz.

Berkshire Association.

Rev. Joseph L. Mills, and
Rev. Thomas Punderson.

Mountain Association.

Rev. Caleb Knight.

Franklin Association.

Rev. Preserved Smith.

Hampshire central Association.

Rev. Evan Johns, and
Rev. Experience Porter.

Hampden Association.

Rev. Timothy M. Cooley, and
Rev. John Keep.

Brookfield Association.

Rev. Thomas Snell, and
Rev. Samuel Ware.

Worcester South Association.

Rev. Samuel Austin, D. D.

Westminster Association.

Rev. Joseph Estabrook.

Haverhill Association.

Rev. Isaac Tompkins, and
Rev. Joshua Dodge.

Essex Middle Association.

Rev. William Balch, and
Rev. James W. Tucker.

Association of Salem and Vicinity.

Rev. Samuel Thurston, and
Rev. Samuel Dana.

Union Association.

Rev. Jedidiah Morse, D. D. and
Rev. Samuel Gile.

Delegates from the General Assembly of Presbyterian Church.

Rev. Aaron W. Leland, and
Rev. John Johnson.

Delegates from the General Association of Connecticut.

Rev. Royal Tyler, and
Rev. David L. Perry.

Delegates from the General Association in New Hampshire.

Rev. Josiah Carpenter, and
Rev. William F. Rowland.

Delegates from the General Convention in Vermont.

Rev. Sylvester Sage, and
Rev. John Fitch.

Rev. Enoch Hale, Secretary, and Rev. John Codman, minister of the parish.

The Rev. Jedidiah Morse, D. D. was chosen Moderator, and the Rev. John Keep was chosen Scribe. The Rev. Thomas Punderson, was chosen assistant Scribe. The meeting was then opened with prayer by the Moderator.

The Rev. Messrs. Cooley, Hale, and Perry were chosen a committee of arrangements.

The Brethren, who were delegates from this body to the associations in our connexion, in the General Assembly of the Presbyterian church, in Connecticut and New Hampshire, reported.

Voted, That the association attend a public Lecture on each evening during the session.

Voted, To set apart a season for prayer, on Thursday morning, commencing at 6 o'clock.

After prayer, by the Moderator, adjourned to meet tomorrow morning at 8 o'clock, in the meeting house.

Thursday morning, June 29, met according to adjournment and joined in prayer with the Moderator.

Voted, That the Rev. James Murdock, present, a delegate from this body, to the General Association in New Hampshire, and any other delegate who may be present, be invited to sit as honorary members.

Voted, That the associational sermon be delivered at 2 o'clock, in the afternoon.

The committee of arrangements made their report in part, which was accepted.

Voted, That future reports of delegates to, and from this body be made in writing.

Voted, That Rev. Messrs. Dana, Tucker, and Porter, be a committee, to audit the accounts of the association, to report the state of the funds, and such measures as may be thought expedient respecting them.

Voted, That the association attend to the narratives of the state of religion, immediately after public worship, and that the Rev. Messrs. Murdock, Leland, and Perry, be a committee to take minutes, and to prepare a report.

Voted, To hear and to take order upon the measures proposed, in an ancient Document, prepared, "To serve the great intentions of religion, which is lamentably decaying in the country," by the Ministers of Massachusetts, convened at Boston in the years 1704, 5, and 6. It was moved that a committee be appointed to prepare a Manual of discipline for the evangelical churches in Massachusetts, in connexion with this association; whereupon,

Voted, To refer this subject to a committee of three, and that the Rev. Samuel Austin, D. D. the Rev. Jedidiah Morse, D. D. and the Rev. Enoch Hale, compose this committee.

The following Brethren were chosen delegates to the ecclesiastical bodies with which this association is connected; viz.

Rev. Samuel Shepard, and Rev. Samuel Osgood; delegates to the General Assembly of the Presbyterian Church in the United States, to be holden in Philadelphia on the 3d Tursday in May, 1815.

Rev. Evan Johns, and Rev. Timothy M. Cooley, were appointed Substitutes.

Rev. John Codman, and Rev. James W. Tucker, substitutes to the Rev. Theophilus Packard, and the Rev. Nathan Perkins, delegates to the General Association of Connecticut, to be holden in Danbury, on the third Tuesday in June next.

Rev. Joseph Estabrook, and Rev. Experience Porter, substitutes to the Rev. Joseph Blodget, and the Rev. Joseph Field, delegates to the General Association of New Hampshire, to meet in Hanover, on the 3d Tuesday of Sept. next.

Rev. John Keep, and the Rev. Richard S. Storrs of Braintree, delegates to the General Convention of Vermont, to meet in Woodstock, at the house of the Rev. Mr. Chapin, on the 2nd Tuesday in Sept. next, at 2 o'clock, P. M.

The Committee on the document, &c. bearing date 1704, 5, and 6, reported.

Voted, That the consideration of this report, be deferred till tomorrow morning.

Adjourned to meet in this place, immediately after the public exercises, in the afternoon.

The associational Lecture was preached by the Rev. Thomas Snell, from Prov. xiv, 12. *There is a way, which seemeth right unto a man; but the end thereof are the ways of death.*

At 4 o'clock, P. M. met according to adjournment. The Rev. Moderator stated, that it was necessary for him to be absent till tomorrow morning. He was therefore excused, and the Rev. Samuel Austin, D. D. was chosen to preside as Moderator in his absence.

The association agreeable to assignment proceeded to attend to the narratives of the state of Religion.

Adjourned, after prayer by the Moderator till tomorrow morning, 8 o'clock.

Thursday morning, June 30. Met according to adjournment. The meeting was opened with prayer by the Moderator.

The Committee appointed to audit the accounts of the association, made their report, which was accepted.

Voted, That the Rev. Ebenezer Porter, Bartlett Professor in the Theological Institution at Andover, be invited to set with the association, as an honorary member.

The business assigned by previous vote to this hour, was discussed and the following vote passed, *nemine contradicente*.

"Whereas an ancient document has been presented to this association, containing an answer to the question, "What further steps are to be taken, that Councils may have their due constitution, and efficacy, in supporting, preserving, and well ordering the interest of the churches in the country?" and "Assented to by the delegates of the associations, met according to former agreement at Boston, Sept. 13, 1705," and "further approved and confirmed, by a General Convention of the Ministers at Boston, 30, 3d month 1706."

Voted, That a committee of seven be chosen by ballot to inquire into the history of the above mentioned document; and particularly to ascertain, whether the resolves it contains were carried into execution at the time, and to what extent; and to report at the next annual meeting of this association, on the expediency of a recommendation by this body of the plan of discipline there proposed, either entire, or with alterations and amendments, to the consideration of the associations and churches in our connexion.

Rev. Jedidiah Morse, D. D. Rev. Samuel Austin, D. D Rev. Leonard Woods, D. D. Rev. Samuel Worcester, D. D. Rev. Enoch Hale, Rev. Joseph Lyman, D. D. and the Rev. Timothy M. Cooley were chosen a committee for the purpose above specified.

The Committee appointed to consider the liberal proposal of Mr. John S. Schermerhorn, reported as follows:

"That it is expedient for the associations, in connexion with this body, to form themselves into Societies, for the purpose mentioned by Mr. Schermerhorn, and that being formed, they act as auxiliaries to the religious charitable society in the county of Worcester, one avowed object of which is, the assisting of pious indigent young men, in obtaining a public education, in reference to the ministry; and that the Secretary be a committee to receive the books offered by Mr. Schermerhorn, and to distribute them in equal proportions to those associations which shall be thus organized; and also, to transmit information to him of their organization, on or before the first day of May next.

It is recommended likewise to pass a vote, directing the Secretary to express, suitably, their thanks to Mr. Schermerhorn, for the generosity he has manifested toward this body. The report was accepted.

Voted, That a committee be chosen to take into consideration the subject of petitioning the Congress of the United States, to put a stop to the transportation and opening of the mail on the Lord's day; and if they shall think it expedient to concur with the late measures of the General Assembly of the Presbyterian church, and the General Association of Connecticut in regard to this object, that they send printed petitions, prepared at discretion by themselves, and in such numbers as they shall think necessary, to the several associations represented in this body, and to others as they shall think proper, for the purpose of procuring subscribers to such petitions, to as great an extent as shall be practicable, and transmit them, on or before the first day in December next, to such members of Congress, as shall in their opinion, be disposed to promote their design, to be laid by them, before this great Council of the nation. Rev. Samuel Austin, D. D. the Rev. James Murdock, and the Rev. Thomas Snell, were chosen a committee for the above purpose.

The Committee appointed to take minutes from the narratives of the state of religion, reported, which after correction, was accepted as follows:

The Committee, appointed to prepare a narrative on the state of religion from the communications made to this body, beg leave to offer the following Report.

From a general survey of the state of our churches, it will appear, that the friends of Zion have cause for increasing joy and confidence.

While our political affairs have been in a state of peculiar embarrassment, while the angry and ferocious passions have been excited by the din of war, and while multitudes have been suffering in their temporal interests and happiness, the heralds of the Gospel have not failed to stand forth as the messengers of salvation to a guilty world, and to put forth their energies, in dependance on sovereign grace, for the enlargement and prosperity of that kingdom, which shall exist and flourish beyond the narrow bounds of time. Though in some instances the attention of Christians has been too much engrossed with political and worldly things, yet the churches under our care have generally manifested more deep solicitude for those things into which the angels desire to look.

Several of our churches have, during the year, enjoyed a precious season of refreshing from the presence of the Lord. Most of the revivals mentioned in the last annual report have continued down through a part or the whole of the present year. A pleasing work of grace has begun, during the past year, in Long Meadow, Savoy, and Gloucester, and is still going forward. In several towns there appears to be an increasing attention to the word and ordinances of God: and generally, throughout our limits, external order and decency, and, with few exceptions, a firm adherence to the faith once delivered to the saints, give evidence that the Lord is still in the midst of our churches.

The attention of Christians has been much called to the state of public morals; and noble and combined efforts are making, with the most flattering prospects, for the suppression of the heinous sins of intemperance, sabbath breaking, and profanity. The Theological Institution, at Andover continues to prosper, and missionary ry, bible, tract, and other religious charitable societies, are still pursuing their respective objects with that pious ardor, which has been so astonishingly displayed for several years past, both in Europe and America. In some parts of our limits much attention has been given to catechetical instruction; and an increasing spirit of prayer is visible in many of our churches.

On the whole, it is believed, that notwithstanding a lamentable degree of formality and spiritual deadness is apparent in some places, and in others the friends of truth and godliness see much to grieve them, yet we have great occasion to rejoice in the covenant faithfulness of God, exhibited in the prosperity of our churches.

While these things are presented within our own limits, it is with peculiar satisfaction, we can speak also of the fruits of grace in other sections of the American churches.

Within the limits of the General Assembly of the Presbyterian church, several places have been visited the past year, with the extraordinary effusions of the divine Spirit. Especially ought we to mention Newark, and the towns adjacent in the state of New Jersey, that highly favored spot, which has repeatedly been blessed with refreshings from the Spirit of the Lord. In general the state of religion, as appears from communications made by that body, is gradually rising.

From the General Association of Connecticut, we have also joyful evidence that "the Lord hath not forsaken them, and the Most High hath not forgotten them." The Spirit is poured out in many societies within their limits; and it appears there have been larger accessions to the Kingdom of Zion the last year, than in any preceding since the year 1800. The state of public morals is also improving, and the friends of the Redeemer are becoming more and more united in restraining vice, and in promoting the welfare of souls.

Within the limits of the General Association of New Hampshire, although some dangerous fanatical errors prevail, and many places are destitute of the stated administrations of the Gospel, yet the happy fruits of previous revivals remain, and a laudable zeal and faithfulness appear to characterize the exertions of the many, who are contending earnestly for the faith. The exertions made the year past, by the Massachusetts Society for promoting Christian Knowledge, to strengthen the things which remain, and which were ready to die, in the counties of Rockingham and Strafford, by their missionaries, and the dispersion of religious books and tracts, have been crowned with pleasing success, and encourage a hope of the speedy resettlement of the Gospel, in several towns, which have long been destitute. The attention to the instruction of youth and children, and the efforts for the suppression of open violations of the sabbath, and other public vices, afford the animating hope, that their labors, through the divine blessing, will be followed with salutary effects.

From the General Convention of Vermont no information has been received of any extraordinary reformation of recent date, except in the towns of Pawlet and Bridgeport. While we lament that a great portion of that state is destitute of the stated administration of the bread of life, and that vice and error, so extensively prevail, we see also some tokens for good, particularly in the formation of Bible and Moral Societies, and much to induce christians to intreat the Lord of the harvest, to send forth laborers into this part of his vineyard.

From a general view of the state of religion throughout the world, it appears, that the cause of Zion is advancing; and notwithstanding the opposition from the powers of darkness, the church is gradually rising from her depression and laying aside her sackcloth. The period foretold when "many should run to and fro and knowledge be increased," is come. In view of the animating prospects before us, we anticipate the time as not far distant, when it shall be said to Zion. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

By order of the Committee,
James Murdock, *Chairman.*
John Keep, *Scribe.*

Voted, That the Rev. Jedidiah Morse, D. D. and Jeremiah Evarts, Esq. be a Committee to publish in the Panoplist, at their discretion, the minutes of this association.

A statement having been made to this association, from good authority, of the energetic measures, lately pursued by the peace officers and tythingmen in Belcherstown, to prevent the profanation of the Lord's day,

Voted Unanimously, That this association are deeply and gratefully affected by this information, and hold in respect and honor, the officers aforesaid; and that they anticipate the best results from these noble efforts to maintain the authority of the laws, and the sanctity of the Sabbath.

Voted, That the Secretary be requested to transmit a copy of this vote to the selectmen of Belcherstown, to be communicated by them to the officers aforesaid.

Voted Unanimously, That this association hear with great satisfaction, that zeal ous efforts are making in different districts of the commonwealth, and particularly in the towns lying on the roads between Boston and Hanover, in N. H. for the suppression of the multiplied violations of the Sabbath, which have been witnessed with so much grief by the friends of piety and order.

Voted, That the Rev. Mr. Codman be requested to express the thanks of the Association to his Society, for the very kind and respectful treatment they have received during their present session; and their satisfaction that they conformed to the wishes of the association in not ordering upon the table at the public dinner any spirituous liquors.

Voted, That the next annual meeting of the association be holden in Royalston, at the house of the Rev. Joseph Lee, on the last Tuesday in June, 1815, 5 o'clock P. M. and that the Union Association be requested to appoint the preacher.

Adjourned till tomorrow morning 6 o'clock.

Friday morning, June 30. Met according to adjournment. Prayer by the Moderator. The minutes were read and corrected.

Voted, That the publishing Committee cause to be printed 150 copies of Minutes of this Association, and that they forward such numbers to the bodies in this connexion, as they shall deem proper.

After uniting in singing an hymn, and in prayer with the Rev. Mr. Johnson, the meeting was dissolved.

JEDIDIAH MORSE, *Moderator.*
John Keep, *Scribe.*

THE following Document, copied from the *Original* M. S. by the Rev. Professor JENKS, who now has it in his possession, was lately put into his hands, by Madam H. CROCKER, of Boston, grand-daughter of Rev. Dr. COTTON MATHER, and is now published, so far as is known, for the *first time.* The Christian public are left to make their own comments on this invaluable *relick* of our venerable and pious forefathers.

"*Boston,* 1*d.* 4*m.* 1704.

To serve the Great Intentions of Religion, which is Lamentably decaying in the Country; It is proposed,

1. That the Pastors of the Churches, do personally discourse with the young people in their Flocks, and with all possible prudence and goodness endeavor to win their consent to the Covenant of Grace, in all the Glorious Articles of it.

2. That unto this Purpose the Pastors do take up that laborious, but engaging practice of making their Personal Visits unto all the Families, that belong unto their Congregations.

3. That the Pastors in this way of proceeding, bring on their People, as far as they can, publicly and solemnly to recognize the covenant of God, and come into such a degree of the Church-State, as they shall be made willing to take their station in; But not to leave off, till they shall be qualified for, and persuaded to Communion with the Church in all special ordinances.

4. That for such as have submitted to the Government of Christ in any of His Churches, no Pastors of any other Churches, any way go to shelter them under their wing, from the discipline of those from whom they have not been fairly recommended.

5. That they who have not actually recognized their subjection to the discipline of Christ in his Church, yet should, either upon their obstinate refusal of such a subjection, or their falling into other Scandals, be faithfully treated with proper Admonitions: About the method and manner of managing which Admonitions, the Pastors with their Several Churches, will be left unto the exercise of their own discretion.

6. It is desired, and intended, if the Lord please, that at the General Convention of the Ministers, there may be given in by

each of the Pastors present, an account of their progress and success in that Holy Undertaking, which has been proposed: That so the Lord may have the Glory of his grace, and the Condition of Religion in the Country may be the better known and served among us.

7 As a subserviency to these good and great Intentions, It is proposed; That the Associations of the Ministers in the several parts of the Country may be strengthened, and that the several Associations may by letters hold more free Communications with one another.

Voted and Unanimously consented unto.

Present,

Samuel Willard, *Moderator.*
Ebenezer Pemberton,
Benjamin Colman,
John Hancock,
Thomas Blowe,—?
Cotton Mather,
Grindal Rawson,
Nehemiah Walter,
Thomas Barnard,
James Allen,
Samuel Torrey,
Moses Fiske,
Joseph Green,
John Fox,
Rowland Cotton,
Jonathan Pierpont,
Jonathan Sparahawk,
Joseph Belcher,
John Clark,
Benjamin Wadsworth,
Joseph Gerrish,
Peter Thatcher,
James Sherman,
Jonathan Russel,
Thomas Bridge,
John Danforth.

"Quest. What further steps are to be taken, that Councils may have their due constitution and Efficacy, in supporting, preserving, and well-ordering, the Interest of the Churches in the Country?

It was proposed,

1. That the Ministers of the Country form themselves into Associations, that may meet at proper times to consider such things, as may properly lay before them, relating to their own Faithfulness toward each other, and the Common Interests of the Churches:—And that Each of these Associations have a Moderator for a certain time, who shall continue till another be chosen, who may call them together upon emergencies.

In these Associations,

It is expected, that Questions, and cases, of importance, either provided by themselves, or by others presented unto them, should be upon due deliberation Answered.

That advice be taken by the Associated Pastors, from time to time, ere they proceed to any actions in their particular churches, which may be likely to produce any Embroilments.

That the Associated Pastors do carefully, and lovingly treat each other with that watchfulness, which may be of Universal advantage. And that if any Minister be accused to the Association, whereto he belongs, of scandal or heresy, the matter shall be thus examined; and if the Associated Ministers find just occasion for it, they shall direct the calling of the council, by whom such an offender is to be proceeded against.

That the Candidates of the Ministry, undergo a due trial, by some one or other of the Associations, concerning their qualifications for the evangelical ministry: And that no particular Pastor, or congregation, employ any one in occasional preaching, who has not been recommended by a testimonial under the hands of some Association.

That they should together be consulted by bereaved Churches to recommend to them such persons, as may be fit to be employed among them for present supply, from whom they may in due time proceed to choose a Pastor.

That hereunto may be referred the direction of proceedings in any of their particular churches, about the convening of the councils, that shall be thought necessary for the welfare of the churches.

That the several Associations in the country maintain a due correspondence with one another; that so the state of religion may be better known, and served in all the churches:—And particularly it is thought necessary to the well being of these churches, that all the Associations in the country meet together, by their respective Delegates once in a year, to concert matters of common concern to all the churches.

And, finally, that ministers, disposed thus to associate, endeavor in the most efficacious manner they can, to prevail with such ministers, as unreasonably neglect such meetings with their Brethren in proper Associations; that they would not expose themselves to the inconveniencies, that such neglects cannot but be attended withal.

II. It is proposed,

That these Associated Pastors, with a proper number of Delegates from their several churches, be formed into a standing or stated council; which shall consult, advise, and determine all affairs, that shall be proper matter for consideration of an Ecclesiostical Council, within their respective limits. Except always when the cases are such, as the Associated Pastors may judge more convenient, to fall under the cognisance of some other council.

III. That to this end these Associated Pastors, with their respective churches, shall consociate and combine, according to what has been by the synods of these churches recommended; that they act as consociated churches, in all Holy watchfulness, and helpfulness towards each other: And that each church choose and depute one or more, to attend their Pastors, as members of the council, in their stated sessions, or occasionally, as emergencies shall call for.

IV. That these messengers from the several consociated churches, shall be chosen once a year, at the least.

V. It is propounded, as that which from our beginnings has been recommended, that the churches thus consociated for these purposes, have a stated time, to meet in their council; And once in a year seems little enough, that they may enquire into the condition of the churches; And advise such things as may be for the common advantage of our Holy religion. But the more particular time is best left to the determination of each respective Association.

VI. That the Association shall direct when there is occasion for this council to convene on any emergency; and shall direct whether the whole, or only a certain number of these consociated Pastors and Churches shall convene on such occasions.

VII It appears agreeable to the present condition of our churches, and from our beginings acknowledged; that no acts in the councils, are to be received, as concluded, and decisive; for which there has not been the concurrence of the Major part of the Pastors therein concerned.

VIII. The determinations of the councils, thus provided for the necessities of the Churches, are to be looked on as final and decisive; except aggrieved churches or persons have weighty reasons to the contrary: in which cases there should be provision for a farther hearing.

And it seems proper, that the council convened on this occasion, should consist of such Pastors and Churches, as may be more for number than the former: And that they should be such as shall be directed to, and convened for this purpose, by the ministers of any Association near to that, whereto these of the former council belonged: Unto which the aggrieved should accordingly apply themselves; and in this way expect a final issue.

IX. If a particular church will not be reclaimed by council, from such gross disorders, as plainly hurt the common interests of Christianity, and are not mere tolerable differences in opinion, but are plain sins against the command, and kingdom of our Lord Jesus Christ; the council is to declare that church no longer fit for communion with the churches of the faithful; And the churches represented in the council are to approve, confirm, and ratify the sentence, and withdraw from the communion of the church, that would not be healed:—Nevertheless if any members of the disorderly church do not justify their disorders, but suitably testify against them; these are still to be received to the wonted communion of the churches:—And if after all due waiting the church be not recovered; they may (upon fit advice) be actually taken in as members of some other church in the Vicinity.

These proposals are assented to by the Delegates of the Associations met according to former agreement, at *Boston*, Sept. 13, 1705, to be commended unto the several Associations and Ministers, in the several parts of the country, to be duly considered, that so what shall be judged for the service of our great Lord, and of his Holy Churches, may be further proceeded in.

Samuel Willard, *Mod.* } *Boston.*
Cotton Mather,
Ebenezer Pemberton,
Samuel Torry, } *Weymouth.*
John Danforth,
Samuel Cheever, } *Salem.*
Joseph Gerrish,
Grindal Rawson, *Sherborn.*
Samuel Danforth for Bristol *Association.*

Further approved and confirmed, and a Resolution to pursue, with the Divine Assistance, in all suitable methods, the intention of the said proposals,—By a General Convention of the Ministers at *Boston;* 30*d.* 3*m.* 1706.

Attested by
SAMUEL WILLARD, *Mod.*"

THE following Document, from the pen of a distinguished Divine of New England and one of the Committee, who prepared the preceding Resolutions, was written about the year 1700, and is published in this connexion, as indicating the state of religion and discipline in the New England churches, at that period, with more correctness and precision, than any thing that has fallen under our notice. The churches being in the situation here represented, the movements which followed, from 1704 to 1706, as exhibited in the preceding document, were natural and to be expected from good men, who were disposed and determined, at all hazards to do their duty. Like causes will always produce like effects.

"*More particular prognostications upon the future state of* NEW ENGLAND.

But, Oh my dear *New England*, give one of thy friends leave to utter the *fears* of thy best friends concerning thee; and consider what fearful cause there may be for thee to expect sad *things to come?* If every wise man be a prophet, there are yet some in thee that can prophesy. Predictions may be formed out of these

Reasonable Expectations.

I. Where schools are not vigorously and honorably encouraged, whole *Colonies* will sink apace into a degenerate and contemptible condition, and at last become horribly *barbarous.* And the first instance of their *barbarity* will be, that they will be undone for want of *men*, but will not see and own what it was that *undid* them.

II. Where faithful ministers are *cheated* and *grieved* by the *sacrilege* of people that rebel against the express word of Christ, *Let him that is taught in the Word, communicate unto him that teacheth in all good things;* the righteous judgments of GOD will impoverish that people; the Gospel will be made lamentably unsuccessful unto the souls of such a people; the ministers will be either fetched away to Heaven, or have their ministry made woefully insipid by their incumbrances on earth.

III. Where the ministers of churches in a vicinity despise or neglect *Formed Associations* for mutual assistance in their evangelical services; *Wo to him that is alone.* 'Tis a sign that either some of the *Pastors* want love to one another; or that others may be conscious to some *fault* which may dispose them to avoid inspection; but fatal to the *churches* will be the tendency of either.

IV. Where *churches* have some hundreds of souls under their *discipline*, but the single pastors are not strengthened with *consistories of Elders*, or an agreeable number of wise and good and grave men, chosen to join with the *pastor* as their *president* in that part of his work, which concerns the *well-ruling* of the *flock*, there *discipline* will by degrees be utterly lost; the *grossest offenders* will by degrees and through parties be scarce to be dealt withal.

V. Where *pastors* do not quicken orderly *private meetings* of both elder and younger Christians for exercises of Religion in their neighborhood, the power of *religion* will observably decay among those Christians, the *seed sown* in *the public*, will not so much prosper for want of being *watered in private*. And when the *pastor* shall fall sick, there will not be so much as one company of Christians in all his *flock*, that can come together to pray for his life.

VI. Where *churches* professing a great *Reformation* shall cease to *represent* in their constitution unto the *world* the holiness of the Lord Jesus Christ and of his *heavenly kingdom*, they will become loathsome to that *holy Lord;* their *glory* is gone and their *defence* goes with it; the dreadful wrath of Heaven will astonish the *world* with the things it will do unto them.

VII. Where *churches* are loth to give unto *councils* regularly upon *complaints* enquiring into their *administrations* an account thereof 'tis much to be suspected that they are chargeable with *mal-administrations;* and if the advice of regular *councils* come once to be trod under foot by any *particular churches*, all serious men will be afraid of joining to such *unaccountable societies*.

VIII. Where a mighty body of people in a country are set upon running down the ancient *church state* in that country, and are violent for the hedge about the *communion at the Lord's table* to be broken down; and for those who are not admitted unto the *communion*, to stand on equal terms in all *votes* with them that are, the *churches* there, are not far from a tremendous convulsion, and they had need use a marvellous *temper* of resolution with circumspection to keep it off.

IX. Where *churches* are bent on backsliding, and carried away with a strong spirit of *apostasy*, whatever minister shall set himself to withstand their *evil bents*, will pull upon himself an inexpressible contempt and hatred, be his merits never so *great;* a thousand arts will be used for to make him *little;* he had need be a man of *great faith* and *great prayer;* but God will at length *honor* such a man with great recompenses.

X. Where a fountain shall become *corrupt*, there the *streams* will no longer *make glad* the *city of God*.

XI. The *gospel* of our Lord Jesus Christ we have with much expense lately sent into several of our *Southern plantations*. If it be rejected there are terrible things, to come upon them 'twere better to have lived in *Sodom* than in one of these *plantations*

XII. God prepare our dear brethren in *Connecticut* for certain *changes* that are impending over them.

Finally, there was a town called *Amyclæ*, which was ruined by *silence*. The rulers, because there had been some false alarms, forbade all people, under pain of death, to speak of any *enemies* approaching them. So when the *enemies* came, indeed no one durst speak of it, and the town was lost. *Corruptions* will grow upon the land, and they will gain by *silence*. It will be so invidious to do it; no man will dare to speak of the *corruptions*, and the fate of *Amyclæ* will come upon the land.

Reader, I called these things *prophesy;* but I wish I be not all this while writing *history.*

Now if any discerning persons apprehend any *dangers* to impend over *New England* from any of the *symptoms* mentioned, it is to be hoped they will employ their best thoughts how to anticipate those *dangers;* and whereas 'tis the sense of all men, who discern any thing, that it is in vain to hope for any good until a *spirit of grace* be poured out from Heaven to dispose men to it; I beg them to consider whether the only way to obtain that *spirit of grace*, be not humbly to *ask* it by *prayer* with *fasting* before the God of Heaven.

It was therefore an article in an advice agreed upon by some of the principal ministers in this province, and with the mention of that advice (which doubtless all but the *sleeping* will follow) I'll conclude: "Solemn days of *prayer* with *fasting* celebrated in our *churches* to implore the grace of God for the rising generation, would probably be of blessed consequence for the turning of our young people unto the God of our fathers. The more there is this way ascribed unto *grace*, the more the grace of God is like to be communicated; and there is in this way a natural and plentiful tendency to awaken our unconverted youth unto a sense of their everlasting interests, which were it generally accomplished a remarkable reformation were therein effected."

The following *Remarks,* close a "*Disquisition concerning Ecclesiastical Councils,*" by the venerable Dr. Increase Mather, published 1716.

"I come now to that which was the main thing inducing me to this Disquisition. I would not by what I have written be misunderstood, as if I were disaffected to the *Consociation of churches*, in order to the preservation of the faith and order of the Gospel professed by them. I know no man that has appeared in this cause more than I have done. For as to the consociation of churches, agreeing among themselves, that no new churches shall be owned by them, or pastor ordained or deposed, or the like matters of common concernment done without the approbation of neighboring pastors and churches. I have more than once declared publicly my judgment concerning it, as that which is not only lawful, but *absolutely necessary* for the establishment of these churches. The light of natural reason, as well as scripture, teaches churches in common with other societies, to associate and combine for their common safety. This was practised among the churches, in the primitive times of Christianity; and it is so in most of the reformed churches in Europe at this day. Some who are not Christians, have seen a necessity of consociating, to uphold the false religion professed by them. To say nothing of many modern instances, a late learned* writer informs us, that some ages since, there happened a great contention among the

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* Vitringa de Synag.

Jewish synagogues then in France, carried on by three Rabbins of note among them, who were on that account cast out of their synagogues, but others admitting them; what had been done proved insignificant, until they came to a consociation, the issue whereof was, that the beginners of the schism were made uncapable of giving them any further trouble. Now if the children of this world shall be so wise in their generation, as to concur and consent for the upholding superstition; why should not the churches of Christ (having the countenance of his word in their doing of it) with one consent maintain the faith and order of the Gospel? Mr. Cotton would sometimes bewail the deficiency of the churches in New England in this particular; and he did with great solemnity recommend the consideration of it to Mr. Mitchel (the famous pastor of the church in Cambridge) when he gave him the Right-hand of Fellowship at his ordination. And not long before he went to be among the spirits of just men made perfect, he drew up, "Propositions concerning the consociation and communion of churches, tendred to the elders and brethren of the churches, for their consideration and acceptance according to God." Which propositions falling into my hands, I published them to the world above forty years ago. The want of a church government has been objected to us, when, as we have one gathered out of the Word of God, by those eminent servants of his, who planted churches in New England. What else is our Platform of Church Discipline? Our only want is an agreement to practice what has been our profession; which neglect will in time endanger the overturning our church government, and our churches too, and it may be introduce another church government not gathered out of the Word of God. In the Synod which met at Boston, in the year 1662, although there was not an universal concurrence in the answer to the first question concerning the subjects of baptism. In answer to the second question about the consociation of churches, there was a *marvellous unanimity;* not one elder, nor so much as two brethren in all that reverend Assembly dissenting, which I am the better able to testify, in that I was of that Synod; which very few men now living were. Not one other that I know of. Such an unanimity, seems to be of God, and the consideration of it should be of weight with the churches. The pastors in this Province, did at a general convention of them at Boston, May 30, 1700, pass the following vote, To prevent the great mischief to the evangelical interests that may arise from the unadvised proceedings of people to gather churches in the neighborhood, it is provided, that the result of the Synod, in 1662, relating to the *Consociation of churches* may be republished, with an address to the churches, intimating our desires (and so far as we are concerned our purposes) to see that advice carefully attended, and the irregular proceedings of any people hereafter contrary to that advice, not encouraged. This was the vote which passed at the mentioned convention. When also he that writes these lines, was desired to address the churches accordingly. What has hitherto retarded, I need not mention. I am now taking my leave of the world, and of these churches; having been in a public capacity, serving Christ and them (after a poor weak manner) for more than five above a jubilee of years. I have been often thinking with myself, what I should leave with the Lord's people in this land as my last legacy. I have considered, that the churches have now greater cause than formerly to be concerned by ecclesiastical and scriptural methods to preserve the faith and order of the Gospel, which has been delivered to them. A due attendance to what is from the Scripture declared in the Synod mentioned, with respect to the communion and consociation of churches, will, by the blessing of our Lord Jesus Christ, be a good means to prevent degeneracy, and to establish them in that holy faith and order of the Gospel, which has been professed and practised among them; and by which the religious people in New England, have been distinguished from other people. I have therefore caused those Synod conclusions, to be republished herewith, and recommend the consideration of them, and an agreement to practise according to what is there determined, with a steadfast adherence to the Platform of Discipline, as my dying farewel to the churches in New England. *So will New England remain New England.*"

The "Synods proposition concerning the *Consociation of churches*," here referred to, are contained in a late edition of the Cambridge Platform, sold by, Mr. Armstrong, and other booksellers in Boston.

The following scarce but valuable document is here subjoined, as throwing light on the subjects of the preceding ancient papers, and on the history of our New England churches.

Observations upon the congregational plan of Church Government, particularly as it respects the choice and removal of Church Officers, supported by the testimony of the Fathers of New England, and UNANIMOUSLY *offered to the consideration of the churches, by the Convention of the Ministers of the province of the Massachusetts Bay, at their Annual Meeting in Boston, May 26, 1773, and continued by adjournment to July 23.*

INTRODUCTION.

PECULIAR difficulties and perplexities having lately arisen in some of our churches, which greatly threaten their general peace and welfare, the ministers of religion, who ought naturally to care for their state, and are under every obligation to promote their interest, have esteemed themselves called by the great Head of the church, to inquire with particular attention into the plan upon which our churches were originally settled and upon which they have so many years happily flourished.

And as the effect of our serious, and we hope, impartial inquiry, we think proper to publish to the world the following observations. This we do with a view not to infringe, but to state and defend, the rights of the churches; fairly to represent that noble plan of order, so peculiarly friendly to the rights of mankind, laid by our venerable ancestors, after the most serious and careful inquiry into the Sacred Scriptures. Our only design has been to find out its true meaning; to compare its several parts with one another; to shew their consistency with themselves; with the sentiments of the judicious compilers, expressed in their other compositions, and with the principles and general practice of our churches and pastors, from their first happy settlement unto this time.

We have no inclination to propose any new canon, or to impose upon the churches any opinion of our own. We only mean to aid the inquiries of our brethren into the true nature of our ecclesiastical constitution, and we submit all to their candid and impartial examination. Whatever they find, after a serious and unbiassed consideration, opposite to this, they have an undoubted right to reject. They will however, allow us to entertain such an opinion of their Christian charity as to rely on their kind acceptance of our sincere intention in this publication, to strengthen the union of our churches, to promote their peace, and to preserve the good foundation upon which they have hitherto had rest and been edified, and which we hope was laid for many generations.

The compilers of the Platform of Church Dicipline agreed upon anno 1648, are evidently of opinion, that there are no churches instituted under the New Testament dispensation, but congregational, and expressly disclaim the name of independents.* Now the grand distinction between congregational churches and those which are erected on the independent establishment consists in this; the independents manage their ecclesiastical affairs solely among themselves, without supposing they are under any obligation to ask direction or assistance of any other churches: But the congregational churches of which our Platform treats, are by our constitutions in all cases of importance and difficulty, to invite the aid and advice of neighboring churches, which our Fathers held to be an "ordinance of Christ, though not absolutely necessary to the being, yet many times, through the iniquity of men and perverseness of times, necessary to the well-being of churches, for the establishment of truth and peace therein."†

To suppose therefore that the Platform encourages the churches upon its establishment to transact their important affairs without consulting the neighboring churches, where this advice may be obtained, is directly to contradict the judgment of our pious and learned Fathers upon this point, to annihilate the distinction which they had established between the churches of the independent and congregational persuasion, to represent the Platform as inconsistent with itself, to destroy that communion of churches, which they supposed ought sacredly to be maintained, and to deprive the churches of an institution of Christ greatly important to their order and safety.

Our Fathers were too discerning to contradict themselves, and overthrow that goodly frame of church government which they had erected with so much wisdom and judgment, after their maturest inquiries, on a scripture foundation.

They with great propriety and justice assert,* That neither Diocesan Bishops, or Lay-Patrons, or Magistrates, as such, have power to appoint officers to a particular church. This is the unalienable right of the brethren by a free election: Yet they expressly declare, that, in the exercise of this right, it is agreeable to congregational principles, and much conducing to the well-being and communion of churches; that where it may conveniently be done, neighbor churches be advised withal, and their help be made use of."†

As the Platform evidently maintains that every church hath power, in the above described method, to elect and proceed to the settlement of their officers, so it allows, that in case of manifest unworthiness, delinquency or incorrigible offending, they have power to depose or remove them: But the compilers of the Platform are so far from supposing, that a church should exercise this power, without the advice of other churches; that in express terms they are directed to proceed in so important a transaction by advice from neighboring churches.—This is plain from the very worthy words of the Platform, "In case an elder offend incorrigibly, the matter so requiring as the church had power to call to office, so they have power, according to order (the council of other churches where it may be had, *directing thereto*) to remove him from his office."‡ These words must convince every unprejudiced mind, that the removal of an elder from office, according to order and the method appointed in our Platform, cannot be accomplished, but by the council of other churches, where it may be had, *directing thereto.* Should a church therefore of themselves, without asking or receiving advice in the prescribed method, proceed to dissolve the relation between them and their pastor, they would not only deviate from the constitution we profess to be under, but act in direct opposition to it. And of consequence must be looked upon as irregular, and their conduct must be in an higher degree culpable, when they proceed not only without consulting, but contrary to the repeated decisions of ecclesiastical councils regularly convened.

In opposition to what has now been said, it hath been alledged, that the Platform§ declares "that if the church have power to choose their officers and ministers, then in case of manifest unworthiness and delinquency, they have power also to depose them." This we readily grant; and that this power resides in them only and not in any Synod or ecclesiastical council, according to our constitution—but then our Platform plainly points out, on what occasions, and in what manner, they are to exercise this power, viz. *in case of manifest unworthiness and delinquency—a council of other churches where it may be had, directing thereto,* which is the only prescribed method in which it can be done according to order. To whom is this delinquency or unworthiness to be manifest? Is it to that church only to whom the person accused belongs?—— Alas! the unhappy controversies which usually usher in every attempt to remove an elder from his office, render them too much a party to be the sole constituted judges in this affair—the delinquency must be manifest to the council of other churches, who are appointed to be called upon this occasion, as well as to the church more immediately concerned: without this it would be the greatest absurdity for the council to advise and direct to the dismission. This advice and direction being obtained; the church proceed to the regular exercise of their power, and dissolve the relation between them and their elder. This is indisputably the meaning of our Platform: And to take it in any different sense is to charge it with the greatest inconsistency.

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*Plat. Cap. 2. Sect. 5. †Cap. 16. Sect. 1.

* *Vid. Plat. c.* 8, *s.* 9. †*Vid. Plat. c.* 8. *s.* 8

‡ *Plat. c.* 10. *s.* 6. § *Plat. c.* 8. *s.*

Upon this point it is very observable, that the Platform makes use of a very different form of expression respecting the introduction and deposition of church officers:—As to the former the words of the Platform are these, "we judge it much conducing to the well-being and communion of churches, that where it may be conveniently done, neighbor churches be advised withal, and their help be made use of in the trial of church officers in order to their choice."[*] But as to the latter, viz. the deposition of an elder, the Platform rises in expression, and uses a much stronger term,—"The council of other churches *directing* thereto;" most evidently signifying it to be the mind of the compilers, that a church, even in case of incorrigible offence in an elder, may not according to order, proceed of themselves alone to his deposition, but that the power they have in so momentous a matter, is to be exercised under the countenance and direction of a council of other churches regularly called.

Our illustrious ancestors had too much acquaintance with the passions and prejudices incident to human nature, and too warm a zeal for the safety of the churches, and the usefulness of the ministry, to leave a decision of so great and common concern entirely to those whose minds may have been heated by previous contentions, and their judgments biassed by various prejudices and prepossessions.

If this be allowed, every church will have a constitutional right, whenever they see fit, under the pretence of unworthiness and delinquency in their minister, after many years faithful service, to dismiss him from his office, and resign him and his family to seek a maintenance from public charity.

What a discouragement would this be to well-qualified persons from entering into the ministry under such a constitution. Soon would our pulpits be vacant, or filled with men, no ways prepared for that important service.

Upon the whole, we are fully of opinion, that it is contrary to the spirit and letter of the Platform, for any church to exercise the power of dissolving the relation between them and their pastor; unless they act under the direction of neighboring churches, regularly called and convened, where such direction may be obtained; and where a church is rent with divisions among themselves, and do not consult other churches, they neglect to make use of the remedy which our ecclesiastical constitution hath in such cases provided and enjoined.

These are not merely our own peculiar sentiments as to the meaning of that church order, which is pointed out in our ecclesiastical constitution, but they are confirmed by the suffrages of the most eminent divines of our communion, who lived at or near the time when the order of the government of congregational churches was established.

We have made a careful inquiry into the practice of the churches, with respect to church order, which, if it hath been uniform, must be esteemed a faithful exposition of the sentiments of the venerable Synod, who compiled the Platform, and the satisfaction to find the construction we have given of the Platform abundantly confirmed by the writings of those divines, who were present at that Synod, and of the ministers of the succeeding age.

Before the Synod of 1648, the churches of the province had no Platform of their church government.[*] Till that time, the venerable John Cotton's book of the *Power of the Keys*, in which the learned author endeavors to lay out the just line and bounds of *all church power*, was generally received as the directory of these churches in this matter. In this treatise he says, he is for that great work of *communion and consociation of churches*, p. 57. And speaking of the liableness of elders and brethren to abuse their power, "he asserts the necessary communion of churches in Synods, who have authority to *determine, declare and enjoin*, such things as may rectify the male-administrations,—which fall under their cognizance: But still, so as to leave unto the particular churches themselves the formal acts, which are to be done pursuant unto the advice of the council"[*] Upon the churches scandalous and obstinate refusal to comply with the advice and determination of the council, "The council," says he, "may withdraw communion from them, as from those who will not be counselled against a notorious mismanagement of the jurisdiction which the Lord Jesus Christ has given them." Upon these citations we beg leave to remark, that when the disorders of elders or brethren had been such as to need the counsel of other churches, it was the opinion of Mr. Cotton, that the church was to act pursuant to the advice given them. It could not act contrary to it without destroying its communion with other churches, even a refusal to act agreeable to the advice given them, if it appeared to be scandalous and obstinate, was a sufficient reason for other churches to withdraw communion from them.

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[*] *Plat. c. 8. s. 8.*

[*] *Magnalia, B. 5. p. 20.*

Dr. Increase Mather, in his seasonable testimony,[†] speaking of Mr. Cotton's book of the Keys, affirms that it "has all along been of high account in the churches of this country;" and that "in that book, (as well as the Preface to it written by Dr. Goodwin) there is a full testimony borne to the interest, which councils ought to have in ordering the affairs of consociated churches." He has given us the following remarkable citation from it, which will help us to form just sentiments of the opinion and practice of our venerable fathers in the early days of this country. "It is an holy ordinance of Christ for particular churches to join together, in a consociation among themselves, to administer their church affairs, which are of weight and difficulty and common concernment, not without common consultation and consent of other churches about them. Now church affairs of weight and difficulty and common concernment, we account to be the election and ordination of elders, excommunication of an elder or of any person of public note and employment; the translation of an elder from one church to another." Upon which we observe, that, in the opinion of Mr. Cotton, matters of weight, difficulty and common concernment, of which the excommunication, and by parity of reason, the deposition of an elder was one, were not to be transacted by a particular church, till it had consulted other churches; and that their sentence of excommunication, and consequently of deposition, was not to be administered without the consent of the churches consulted.

The next authority is that of the renowned Hooker, in his survey of Church Discipline.[*] He observes, "that consociation of churches is not only lawful, but in some cases necessary. When cases are difficult, or particular churches want light and help, they should crave the assistance of such a consociation. Churches so meeting, have a right to counsel, rebuke, &c. as the case doth require. In case any particular church shall walk pertinaciously, either in the profession of error, or sinful practice, and will not hear their counsel, they may and should renounce the Right Hand of Fellowship with them." According to Mr. Hooker it is the duty of a particular church, whenever it wants light and help to ask the counsel of other churches, which when given, is not to be disregarded and slighted. For refusing to hear counsel so given, is, according to him, just cause for other churches renouncing Fellowship with the church so offending.

The next father of our churches, whose sentiments we shall consider upon this occasion, is Mr. Davenport, successor to the famous Cotton. In his "Power of congregational churches," he maintains, "that a congregational church is the highest ecclesiastical tribunal, under Christ, in its own matters."[†] He asserts, "that this chief tribunal must have no ecclesiastical power above it."[‡] And that it may not be judicially censured by any power of the same kind." That "elders, as officers, are above the brethren, while they act according to rule: But if they become delinquents, they are under the power of the whole. "The church," he adds, "must submit to them as rulers, whilst they rightly exercise the authority of their office, &c. But they must submit to the church, questioning, or proceeding to censure them, with *good advise of neighbor churches and elders*, who as they concurred in giving them the Right Hand of Fellowship in their ordination, so they should concur in approving this censure, as justly inflicted by the church, from parity of reason."[§] It is plainly the opinion of Mr. Davenport, that no censure ought to be passed on a delinquent elder without the good advice of neighbor ing churches: though a congregational church is the highest ecclesiastical tribunal under Christ, yet it ought not to exercise its power in such a case, till a council of neighboring churches have advised them to do it.

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[*] *Magnalia, ut supra.*

[†] *p.* 12.

[*] *Preface, p.* 11.

[†] *p.* 134.

[‡] *p.* 135.

[§] *p.* 137.

Mr. Norton, who rendered himself famous by his answer to Apollonius, maintains, "that a confederate fraternity is the first, proper and immediate ordinary subject, that, from Christ, has derived to it all ecclesiastical power, or the ministerial power of the keys."* He insists upon it, "that in an organic state, no ecclesiastical act can be completed, either by the elders excluding the Fraternity setting aside the Presbytery."† He allows "councils to be remarkably useful, and after a sort necessary, so that the church cannot do well without them."‡ He maintains, "that particular churches ought to subject themselves to the lawful determinations of a Synod from all the churches," and further, that the particular churches ought to acquiesce in the lawful decrees of a Synod," [or council] "for fear of incurring the guilt of disturbing public order, and through the fear of the punishment of non-communion with other churches."§ According to Mr. Norton, not to acquiesce in the lawful decrees of a Synod, or Council, would bring on a church the guilt of disturbing public order, and expose it to the punishment of non-communion with other churches.

Mr. Norton in one of his last sermons has this remarkable passage, "Let us acknowledge the order of eldership in our churches in their way, and the order of councils in their way, duly backed and encouraged; without which, experience will witness, that these churches cannot long consist."‖

Before we proceed to the Synod of 1662, we shall cite a passage from an election sermon of Mr. Samuel Danforth, formerly minister of Roxbury, which throws great light on the practice of our churches in early times. This sermon was preached A. D. 1670. "In our first and best times," says he, "what pious care was there for sister churches,—that in those that wanted peace their dissentions might be healed? What readiness was there in those days to call for the help of neighboring elders and brethren, in case of any difference or division that could not be healed at home? What reverence was there then of the sentence of the council, as being decisive, and issuing the controversy? According to that ancient proverbial saying, They shall surely ask council at Abel, and so they ended the matter."*

We come now to the Synod of 1662. In that venerable Assembly, we have authority from Dr. Increase Mather, who was one of the elders in it, to assert, that in answer to the question about consociation of churches, there was a marvellous unanimity; not one elder, nor so much as two brethren, in all that reverend assembly dissenting. In this Synod it was directed, that churches do seek and accept help from, and give help to, each other in matters of more than ordinary importance; as ordination, translation, and deposition of elders. "Agreeably to which, (says the Doctor) the laws of the colony once required the approbation of three, or four churches, to every ordination."† And those divines who have seemed to be pillars in the revived congregational discipline, espoused by our churches, have generally expressed the same concern, that the usage and honor of ecclesiastical councils might be maintained. The Synod at the Savoy, earnestly asserts, "That it is according to the mind of Christ, that churches holding communion together, do by their messengers meet in a Synod, or council, to consider and give advice—on such occasions as the churches in this country have also thought proper to come under such a cognizance." The deposition of an elder is one of those matters of more than ordinary importance, which this our New England Synod has determined to require the help of other churches. In such a case the Synod has also determined, that it is the duty of a church not only to seek, but to accept the help of other churches. It does not appear that this Synod ever thought any other church would proceed to depose their elder, when a council of churches had advised his continuance in the eldership. The Doctor goes on, "The famous apologists, Dr. F. Goodwin, Mr. Nye, Mr. Simpson, Mr. Burroughs, and Mr. Bridge, assert an obligation hereunto, in the common law of communion of churches. Yea, they profess, they look upon it as the most to be abhorred maxim, and the most contradictory and dishonorable to Christianity, that a single and particular society of men professing the name of Christ, and pretending to be endowed with power from Christ, should arrogate to themselves an exemption from giving an account, or being censurable by neighbor churches about them. So far (say these super-eminent divines of the congregational way) were our judgments from that independent liberty, which has been imputed to us."

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* *p.* 57. † *p.* 67. ‡ *p.* 112. § *p.* 118.

‖ *Mather's Seasonable Test. p.* 14.

* *Mather's Seasonable Test. p.* 15.

† *Seasonable Test. p.* 10.

As we have now mentioned the sentiments of these famous apologists, who were not of this country, it may not be amiss to add the opinion of the great and good Doctor Owen, on this occasion. We do it the rather, because he has ever been held in high estimation among us, and also on account of his having altered his sentiments respecting church discipline, on his reading the celebrated Cotton on the Keys. In several of his treatises he has advanced positions of the same aspect, on the necessity and authority of regular councils, for the welfare of particular churches, with those already alledged by us. In one of his former, he says,[*] "Churches ought to preserve a mutual, holy communion, and exercise it in making use of the advice of one another. And in case any churches give offence to other churches, other churches may require an account of them, admonish them for their faults, and withhold communion from them; in case they persist in the error of their way; and that because in their difficulties, and before their miscarriages, they were bound to have desired the advice of other churches; which being neglected by them, the others are to recover the end of it to the utmost of their ability." In another of his Treatises[†] the Doctor has these memorable words: "No church is so independent, as that it can always, and in all cases, observe the duty it owes unto the Lord Christ, and the church catholic by all those powers, which it is able to act in itself distinctly, without a conjunction with others. And the church which confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the church catholic: Nor will it be safe for any man to commit the conduct of his soul to such a church. Every particular church, which extends not its duty beyond its own assemblies and members, is fallen off from the principal end of its institution. And every principle, opinion, or persuasion that inclines any church to confine its care and duty unto its own edification only—*is schismatical.*"

The sentiment of Dr. Increase Mather, on the subject under consideration, fully appears from the conclusion he draws from the immediately preceding authorities, which he used on a special occasion; as well as from some other declarations, which we shall hereafter notice. His words are these:[‡] "From whence it will follow, that if any church presume to transact their more weighty affairs, and such as are of common concern to the churches in their neighborhood, with a contempt of such councils of them as ought to be advised withal; or if they shall upon grievous differences arisen among them, refuse the advice of those who urge them to make use of the remedy which the want of light and peace among them calleth for it. And much more, if they shall proceed in matters after the neighboring churches have signified that they cannot countenance their proceedings; these churches will be far from expressing the wisdom which is with the well-advised; and will sin against the second and third commandments; and will practically go too far towards excluding themselves from communion with the churches of the faithful. Indeed, the more Synods and councils are disregarded and slighted, so much the more disorder and confusion will (we fear) grow and prevail in all the churches in the country; which God of his infinite mercy prevent."—The Doctor speaking of the removal of a pastor, in the same Treatise, has this memorable passage, fully expressive of his own sentiments.[*] "It is requisite, that the reasons of the removal be laid before authentic judges; even such as may be most likely to pass an impartial judgment upon them; and by these be pronounced such, that the removal thereupon may be justly and wisely proceeded in. And, where it can be obtained, we think, that nothing less than a council of churches in the neighborhood, should have the matter laid before them. For, if such a council be, according to the order and practice of these churches, always convened, for the ordaining of a pastor, it stands to reason, that there should as much be requisite for his removing it being, as it was by a very considerable number of eminent divines on a great occasion in these churches once pronounced, A very considerable act of the kingly government exercised by our Lord Jesus Christ, in his churches." From this citation it is evidently the opinion of the Doctor, that the removal of a pastor, if it be only to the charge of another church, ought not, for the reasons given, to be effected, without the advice and consent of neighboring churches. His reasons more strongly conclude for the necessity of such advice and consent, in the deposition of a pastor.

Anno 1700, the Doctor published a Treatise, under the title of The Order of the Gospel. In this Treatise several questions, relating to church discipline.

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[*] *Vid. Catech. p.* 244.

[†] *Nat. of Ch. part* 2. *p.* 251.

[‡] *Seasonable Testimony, p.* 15.

[*] *p.* 3, 4.

are accurately discussed. The tenth question is in these words: "Is it expedient that churches should enter into a consociation, or agreement, that matters of more than ordinary importance, such as the gathering of a new church, the ordination, *deposition*, or translation of a pastor be done with common consent?" The Dr. in answer, replies, This is both expedient and *necessary:* And he assigns a number of weighty reasons in support of his opinion, which are not necessary to be rehearsed. We do not produce this authority, in order to shew the Dr.'s sentiments on the subject under consideration, that having been sufficiently done already: but we do it, on account of the attestation given to this book by the Reverend Mr. Higginson of Salem, and the Reverend Mr. Hubbard of Ipswich, in a testimony they published when they were just leaving the world; which testimony is annexed by Mr. Wise to his Vindication, and spoken of by him with great respect. The former of these gentlemen had been seventy, and the other sixty years in the country, when they left this their dying testimony. They must for this reason have known the practice of our churches from the beginning. Their words are these:

"It was a joy to us, to see and read a book, which the Reverend President of our College [Dr. Mather] lately published, under the title of, The Order of the Gospel, professed and practised by the Churches of Christ in New England: A book most highly needful, and useful, and seasonable; a most elaborate and well composed work, and well suited unto these two worthy designs; 1st. the maintaining the congregational church discipline; and 2dly, the maintaining the sweet spirit of charity and communion towards reforming Presbyterians, who are our united brethren. But we must here-withal testify, that in that worthy book, there is nothing obtruded upon the churches, but what they who were here capable of observing what was done sixty years ago, do know to have been professed and practised in the churches of New England; (except in one or two) *then and ever since*, until of late, some who were not then born, have suggested otherwise. Yet, it is well known, that the churches then publicly maintained these principles, in several judicious discourses, which were never confuted by any man whatever, unto this present time.

What were the practices in which these *one* or *two* churches deviated from the rest of the churches, these gentlemen have not declared; neither have they informed us what those things were which they speak of, as having been of late suggested, contrary to the principles and practice of the churches. But it is certain, that neither of them respect the power of a particular church to depose its pastor, without the advise and consent of a council of neighboring churches. For Doctor Mather, in his Disquisition concerning Ecclesiastical Councils, speaking of congregational discipline, has the following passage, worthy the attention of those who are desirous of preserving our ancient church discipline.* "It has ever," says the doctor, "been their (our churches) judgment, that where there is want of either light or peace in a particular church, it is their duty to ask for council, with which neighbor churches ought to assist by sending their elders, and other messengers, to advise and help them in their difficulties. And that in momentous matters of common concernment, particular churches should proceed with the concurrence of neighbor churches. So in the ordination of a pastor, much more in the deposing of one. Thus it has ever been in the churches of New-England."

It is evident from the preceding quotations, that the venerable fathers of these churches, agree in opinion, that matters of more than ordinary weight and importance, and those of common concernment ought not to be transacted without advice of council. And many of them are express in asserting, that the deposition of an elder, or pastor, is a matter of such weight and importance, as to require the counsel and advice of neighboring churches. We do not find, on the most careful enquiry, a single instance of any congregational church from the first settlement of the country to the present day, which has deposed or dismissed its teaching elder, or pastor, without the advice of a council of neighboring churches; except when a dismission has been effected by the mutual consent of the elder and church. And, even in this case, it appears from what has been before adduced, that such dismission is irregular, and contrary to the constitution of these churches.

We cannot forbear, on this occasion, in the meekness and gentleness of Christ, earnestly to advise these churches, of our Lord Jesus Christ in this land, attentively to consider the noble and truly christian plan, upon which our fathers have placed us; and to preserve that union, which they had so much at heart, as our truest strength and glory; and which is so necessary to preserve the purity of the ministry, and the privileges of the fraternity; both of which we are equally solicitous to support; and as a special means of this, to seek the advice of neighboring churches in all matters of common concernment, more particularly those of peculiar weight and importance, and when it is afforded them to receive it with meekness, seriously and impartially to consider it, and not lightly to depart from it, or pertinaciously to oppose it; reflecting how earnestly our fathers recommended this as a gospel institution for conveying light and peace to the church; and what fatal consequences inattention to, and much more a contempt of such an institution is likely to produce.

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* *Pref. p.* 9.

From the same considerations, we trust, the churches will be ever ready to afford their assistance and counsel, to sister churches, in all seasons of darkness and perplexity, and to act on such occasions with deliberation, impartiality, and solemnity, considering how much the honor of Christ, and the peace and welfare of his churches may depend on their results."

ORIGIN of the *General Association* of Congregational Ministers, in Massachusetts Proper.

"*Northampton, July* 7, 1802.

"AT a meeting of committees of several Associations from the counties of Hampshire, Worcester, and Berkshire, formed into a Convention; of which the Rev. Mr. Hopkins was chosen Moderator and Mr. Williams Scribe; the Convention being opened by prayer. It was, after due consideration, voted as their opinion, notwithstanding they do not contemplate a Session from the Convention of Congregational Ministers of Massachusetts, of which body they consider themselves still as members, yet as their local situation, prevents their usual meeting with them, and judging that the interests of the Redeemer's kingdom might be promoted by a more intimate acquaintance, that it is expedient for them to adopt measures to form a General Association within this Commonwealth.

Voted, To choose a committee to make a prayer for this purpose—That the committee should consist of a member from each Association.

That Rev. Messrs. Williams, Kilburn, Storrs, Austin, Holt, Lee, and Dr. West should be the Committee.

That the following draught, exhibited by them, and amended by the Convention, should be adopted.

That we admit as Articles of Faith, the Doctrines of Christianity as they are generally expressed in the Assemblies Shorter Catechism.

That the above doctrines be considered as the basis of the communion of our churches

That we recommend to our several Associations an annual meeting of Delegates from their respective bodies.

That we recommend it to our several Associations to choose two Delegates to represent them at an annual meeting in a General Association until it shall be otherwise determined.

That the door be left open for any other Associations, in what is called Massachusetts Proper, to join and unite with us on the proposed foregoing principles of union.

That the essential objects of the annual meeting of the General Association shall be to promote brotherly intercourse and harmony, and their mutual assistance, animation and usefulness as the ministers of Christ—to obtain religious information relative to the state of our particular churches, and the general state of the Christian Church in this country and through the Christian world—and to cooperate with one another, and with other similar institutions in the most eligible measures for building up the cause of truth and holiness.

That the proposed General Association should hold their first meeting on the last Wednesday in June, at 9 o'clock, A. M. 1803.

That the first meeting should be holden at Northampton in the county of Hampshire.

That at the first meeting the said General Association should appoint the time and place of their next meeting, and go on in succession.

Signed by the Moderator.

A true Copy—Attest
SOLOMON WILLIAMS, *Scribe.*"

The General Association, at their meeting in 1809, made the following statement of the principles of their union.

"THIS Association proceeds on the maxim, which is supported by the uniform experience of all civilized nations, *that mankind are formed for society, and that the social bond contributes immeasurably to the comfort of individuals and the welfare of the world.* The social principle, which in all places and among men of all descriptions is so beneficial, operates with the greatest freedom, and yields its most precious fruits in the kingdom of Christ. HE is the Prince of peace. LOVE is the essence of his religion, the fulfilling of his law. In the very nature of the Christian religion, a foundation is laid for that, which the efforts of worldly wisdom have never produced, *a perfect and happy society.* The followers of Christ, acting under the influence of his religion, *are all one.* The General Association, with increasing concern and sorrow, have witnessed the divisions and alienations among the servants of our common Lord, the disciples of one common Teacher. They have sympathized with the church in her afflictions, and mourned over her bleeding wounds. It has been their prayer, that the healing, uniting spirit of the Gospel may prevail; that all, who love the Lord Jesus Christ, may love one another; and that his kingdom may now appear to be, what in reality it is, a kingdom of righteousness, peace, and joy in the Holy Ghost.

On this pleasing occasion we are constrained to express the joy we feel, in view of the increasing harmony among the ministers and disciples of Christ, both in Europe and America. It is to be considered, as a token for good; as a sign from heaven, that blessings are intended for the church. In proportion to the prevalence of Christian love and unity, the friends of truth are prepared for suitable exertions, and encouraged with a prospect of success. We rejoice, therefore, in every event, which tends to banish strife and division from the Christian world, and will readily and earnestly promote every measure, which is calculated to turn the zeal and energy of Christ's faithful ministers from every minor and unessential distinction, and to engage them in defending and propagating those evangelical principles, which have always been the basis of the church.

In the organization of this body, we are supported by that principle of *Christian liberty*, which all Protestants have so highly valued and surrounded with so many safeguards. We number it among our best blessings, that this nation is free from civil and ecclesiastical tyranny; that we may worship God according to our own consciences; that we have a right to associate ourselves together for the purpose of mutual advantage, and the general interest of religion; and that we may adopt any rules, and pursue any measures, which will not infringe the rights of others. In the exercise of this *Christian liberty*, the General Association "admit as articles of faith, the doctrines of Christianity as they are generally expressed in the Assembly's Shorter Catechism;" and consider these doctrines, which have been generally embraced by the churches of New England, "*as the basis of our union.*"

In 1804, it was thought expedient to attempt the formation of a plan of union among the Congregational Ministers and Churches in Massachusetts. For this purpose.

At a meeting of the Convention of Congregational ministers in the Commonwealth of Massachusetts, Boston, May 30, 1804

The Rev. Joseph Lyman, D. D. laid before the Convention the following motion.

"As the Christian harmony and friendly co-operation of the ministers of the Gospel are concerns of high mutual benefit, and conduce greatly to increase their usefulness in the church of God, and to enlarge the beauty and glory of our Zion, it is resolved by this Convention,

That an affectionate invitation and request be addressed by this body to each of the Associations of Congregational ministers within the limits of Massachusetts Proper, to elect and authorize one of their number to meet and unite in Convention at on the day of next, for the purpose of forming and agreeing upon a plan of friendly ministerial union, and for establishing a General Association of the Congregational ministers within said limits to convene annually at a place or places, which shall be agreed upon from time to time, for the purpose of mutual aid, counsel and encouragement in the discharge of the solemn duties of their sacred office; for better promoting the interests of Christianity among the people of their charge, and for drawing more closely the bonds of Christian union among the ministers and disciples of our common Lord in other parts of his vineyard.

That this plan when formed be reported to the several Associations in said Massachusetts for their consideration and acceptance, if in their wisdom they shall judge it conducive to the purposes of advancing ministerial usefulness and Christian obedience and harmony in the churches of our Lord Jesus Christ.

That it also be recommended to the ministers of the Congregational denomination in the District of Maine to enter into similar measures, should they think it expedient and useful to establish a like General Association within their limits."

Adjourned meeting, May 31.

"The foregoing Proposition having been discussed,

Voted, That a committee of seven be chosen to consider and report upon it to this Body at the meeting, in 1805. *Also*, That the same committee transmit the proposition to the several Associations of Congregational ministers in the Commonwealth, requesting them to take the subject into their serious consideration, and to offer their sentiments upon it to the Convention through their committee, previously to the meeting of the Convention, in May, 1805.

The Rev. Joseph Willard, D. D. Rev. Samuel Hopkins, D. D. of Hadley, Rev. John Reed, D. D. Rev. Joseph Lyman. D. D. Rev. David Osgood, D. D. Rev. Eli Forbes, and Rev. Nathanael Emmons,

D. D. were chosen a committee for the foregoing purposes. On motion,

Voted, That two be added to the committee. The Rev. Moses Hemmenway, D. D. and Rev. Joseph M'Kean, D. D. were chosen.

Extract from the Votes and Minutes of the Convention.

JOHN T. KIRKLAND, *Scribe.*"

THE Chairman of this committee, Rev. President *Willard,* prepared the following Circular, which, with the above proceedings and votes, were transmitted to all the Associations in the Commonwealth, a majority of which, previously to the next meeting of Convention, returned answers favorable to the proposed plan, of calling a Convention.

(CIRCULAR.)

"*Cambridge, July* 12, 1804.*

Rev. Sir,

I AM desired by the gentlemen of the committee, whose names you will find on this paper, to transmit to you the following motion of the Rev. Joseph Lyman, D. D. together with the doings of the Rev. Congregational ministers thereon, at their late Convention. You will please, Sir, to take the earliest opportunity to communicate the Paper to the Rev. Association of which you are a member, and when they shall have made up their minds, to transmit to me their sentiments, to be laid before the committee of the Convention, at a meeting which will be at my house in Cambridge on the forenoon of Friday in the week immediately preceding that of the General Election.

The committee hope that they shall not fail of receiving *seasonably* the transactions of your Rev. Body upon this weighty and important business. They entertain the pleasing and confident expectation, that the suggestions of the several Rev. Associations will furnish them with such valuable materials, as will enable them, under the guidance and direction of the Great Head of the Church, to report to the venerable Convention such a plan of Christian union among the ministers of the Gospel, and particularly of our own denomination, as shall have a happy tendency to promote brotherly love and harmony, and lead all to combine with zeal to further each other's usefulness, and promote the general interests of the Redeemer's kingdom—that kingdom which is "RIGHTEOUSNESS, PEACE, and JOY in the HOLY GHOST."

I am, Rev. Sir, in the name and behalf of the committee,

Your affectionate brother,

JOSEPH WILLARD, *Chairman.*"

The committee met at the time appointed by their Chairman, and on finding a majority of the Associations in the Commonwealth favorable to the plan proposed, made their report to the Convention accordingly. But for reasons, which it is thought inexpedient here to state, no vote was taken on this report, and thus this effort to effect a union among our churches, which at first promised to be successful, proved abortive.

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* *President Willard died in September of this year, of course before the committee of which he was the chairman, had fulfilled their commission.*

EXTRACTS

FROM THE

MINUTES OF THE GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER,

HOLDEN AT ROYALSTON,

ON THE FOURTH TUESDAY, VIZ. THE 27TH DAY OF JUNE, A.D. 1815, AND CONTINUED BY ADJOURNMENT TO THE 29TH OF THE SAME MONTH.

THE Rev. Joseph Lyman, D. D. was chosen Moderator, and the Rev. James Murdock, and the Rev. John Codman, were chosen Scribes.

The members next presented their credentials, from which it appeared that the following persons were entitled to a seat in this body, viz.

From Berkshire Association.
Rev. Elijah Wheeler, and
Rev. Walter King.
Mountain Association.
Rev. James Briggs, and
Rev. Samuel M. Emerson.
Hampshire Central Association.
Rev. Joseph Lyman, D.D. and
Rev. Aaron Gates.
Franklin Association.
Rev. Josiah Spaulding, and
Rev. Jonathan Grout.
Hampden Association.
Rev. Alfred Ely.
Brookfield Association.
Rev. John Fisk, and
Rev. John Nelson.
Worcester South Association.
Rev. Samuel Austin, D.D. and
Rev. James Murdock.
Westminster Association.
Rev. John Cushing, and
Rev. Joseph Estabrook.
Haverhill Association.
Rev. Samuel Mead.
Essex Middle Association.
Rev. Leonard Woods, D.D. and
Rev. Samuel Spring, D.D.
Salem and Vicinity.
Rev. Brown Emerson.
Union Association.
Rev. John Codman, and
Rev. Jedidiah Morse, D.D.
General Assembly of the Presbyterian Church.
Rev. Daniel A. Clark.
General Association of Connecticut.
Rev. Saul Clark, and
Rev. Andrew Eliot.
General Association of New Hampshire.
Rev. Moses Sawyer.
General Convention of Vermont.
Rev. Jonathan Nye.
Rev. Enoch Hale, *(Of West Hampton,) standing Secretary of this General Association.**
Rev. Israel Lee, *Minister of the place.*

The standing rules of the Association were read.

The Moderator led in an address to the throne of grace.

Voted that the Rev. Joseph Emerson of Beverly, attending under the expectation of being entitled to a seat as a Second from the Union Association, have leave to sit and act with us as an honorary member.

* *Through whom communications may be made.*

Voted that any representatives of this body to other similar bodies in our connexion for the last year, who may be present, be invited to sit and act with us as honorary members. The Rev. Evan Johns in consequence took his seat. The Rev. Messrs. Hale, Austin, and Nye were chosen a Committee of arrangements. The Rev. Messrs. Mead, Eliot and Brown Emerson were chosen a Committee to take minutes from the reports on the state of religion, and prepare a general narrative for publication.

The Committee of arrangements made report in part which was accepted.

Voted that a Committee be chosen to prepare an address to the churches within our limits with a view to excite the attention of ministers and Christians to faithful discipline in the churches, the instruction of the rising generation in the principles of religion, the sanctification of the Sabbath, and other subjects relating to the general interests of religion.

Voted that Messrs. Austin, Woods and Johns, be the Committee with instructions to report before the termination of the present sessions.

Voted to dispense during the present sessions with the rule of this body, which requires reports of delegates from this Association to other bodies to be made in writing.

The Rev. Evan Johns, delegate to the General Assembly of the Presbyterian church, made an oral report.

Voted that the two Scribes be a Committee to distribute at their discretion the printed Minutes of other bodies communicated to us by their delegates.

Voted to adjourn till to-morrow morning at 7 o'clock. Closed with prayer.

Wednesday morning, June 28th, 7 A.M. the session was opened in due form. After prayer the minutes of the last session were read. The Committee of arrangements made farther report which was accepted.

Voted that the Rev. Jedidiah Morse, D.D. be a Committee to prepare a petition from this body to the Congress of the United States, against the transportation and opening of the mail on the Lord's day.

Voted that the Rev. Messrs Johns and King be a Committee to take order respecting the accounts of the Secretary of this body and to provide for its funds.

Voted that a Committee be chosen to take measures according to their discretion, to promote among our churches and congregations, respectful and earnest petitions to the Congress of the United States against the transportation and opening of the mail on the Lord's day. Rev. Messrs. Hale, King and Morse, were chosen a Committee to nominate five persons, to fill the Committee mentioned in the last preceding vote.

The Committee appointed at the last meeting of the General Association to inquire into the history of an original MS. document found among the papers of the Rev. Dr. Cotton Mather, containing an answer to the question, "What farther steps, &c." made their report which was read.

Voted a recess of 10 minutes.

After a second reading and farther discussion of the Report last mentioned, a motion to print and to call up the same next year, was postponed till to-morrow morning, and assigned for the first business of the session.

Voted a recess till the close of the public services.

At 2 o'clock P. M. the Associational Sermon was delivered by the Rev. John Codman, of Dorchester, from 1 Cor. ii, 2, "*For I am determined not to know any thing among you, save* Jesus Christ, *and him crucified.*"

The Delegates from the several Associations represented in this body, and from other similar bodies in our connexion, reported the state of religion and morals in their respective parts of the country.

The Rev. Mr. Hale, from a Committee of nomination, reported that J. Morse, D.D. L. Woods, D.D. S. Worcester, D.D. Jeremiah Evarts and Samuel Farrar, Esqrs. be the Committee to take measures &c. to promote among our churches and congregations, petitions against the transportation and opening of the mail on the Lord's day.

Voted to accept this report.

The Berkshire Association gave official notice of the suspension of the license given by them to "*Mr. Judson Phelps* of imsbury in Connecticut, to preach as a candidate for the gospel ministry, until he shall give better satisfaction of his qualifications to serve as a Candidate."

Voted that this notice be printed with the extracts from the Minutes of this meeting.

Delegates

The Rev. Timothy M. Cooley and the Rev. Dr. Spring, were chosen delegates from this body to the General Assembly of the Presbyterian church to meet at Philadelphia, on the third Thursday in May, A.D. 1816, and the Rev. John Fisk, and the Rev. Samuel Mead, their substitutes. The Rev. John Codman, and the Rev. Jedidiah Morse, D.D. were chosen delegates from this body to the General Association of Connecticut, to meet on the third Thursday in June, A. D. 1816; and the Rev Walter King, and the Rev. Brown Emerson, their substitutes. Rev. Joseph Estabrook, and the Rev. Experience Porter, were chosen delegates from this body, to the General Association of New Hampshire, to meet at Keene, on the third Tuesday in September, A.D. 1815, and Rev. John Cushing, and Rev. Alfred Ely, their substitutes. Rev. James Murdock, and Rev. John Nelson, were chosen delegates from this body to the General Convention of Vermont to meet at Benson, on the second Tuesday in September 1815. The Rev. Enoch Hale was chosen Secretary of this Association, for three years next ensuing.

Voted to adjourn till to-morrow morning at 8 o'clock, to meet at the meeting house. Closed with prayer.

Thursday morning, June 29th, 8 A.M. met according to adjournment. After prayer took up the business assigned to this hour.

Voted to go into a free discussion of the subject of the following motion; "That the Report of the Committee appointed to inquire into the history of an original MS. Document, &c. be printed, and copies sent to the several Associations in our connexion, for the purpose of ascertaining the public sentiments respecting the plan of ecclesiastical order therein presented, and that the subject be called up at the next meeting of the General Association." After the discussion, the motion was passed into a vote, and Messrs. Morse, Codman and Woods, appointed a Committee for publishing the above mentioned Report, with instructions to print it in connexion with the preceding vote.

REPORT TO GENERAL ASSOCIATION.

The Committee of the General Association of Massachusetts Proper, appointed at their last annual meeting at Dorchester, "to inquire into the history of *an original MS. document*,* found among the papers of Rev. Dr. Cotton Mather, containing an answer to the question, "What further steps are to be taken, that Councils may have their due constitution and efficacy in supporting, preserving, and well ordering, the interest of the Churches in the country?" And "particularly to ascertain, whether the resolves it contains were carried into execution at the time, and to what extent; and to report at the next annual meeting of this Association, on the expediency of a recommendation of this body, of the plan of discipline there proposed, either entire, or with alterations and amendments, to the consideration of the Associations and churches in our connexion,"—have attended deliberately and prayerfully to the weighty and very important business committed to them, and respectfully submit the following

REPORT.

The *history* of the Document above described, other than what is contained in the published Minutes of the last meeting of the General Association,† so far as your Committee have been able to ascertain it, is summarily as follows: Shortly after it had received the sanction of the Convention of Ministers in Massachusetts at their annual meeting in May, 1706, this Document was published by the Rev. John Wise, of Ipswich, in a work entitled "*The Churches' Quarrel Espoused.*" The signatures, and the fact that the Proposals received the approbation of the Convention of Ministers, were omitted by Mr. Wise, in his publication, and appeared in print for the first time, in the Minutes of this Association.

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* This Document may be found in the Panoplist for July 1814, p. 320.

† See Panoplist before quoted.

The Proposals embraced under the *first* Division, recommending the formation of Associations, and suggesting their appropriate duties, it appears were so far regarded, as that twenty years after, "the country was full of Associations, formed by the pastors in their several vicinities, for the prosecution of evangelical purposes."* The Proposals under the *second* Division, recommending the *Consociation* of the pastors and Churches, and forming them into standing ecclesiastical Councils, for certain purposes therein stated, were (as Dr. C. Mather informs us, in his Ratio Disciplinæ, published in 1726) substantially adopted, at the time, in Connecticut, and have ever since formed the basis of their ecclesiastical proceedings. In Massachusetts the same writer states, that "there were some very considerable persons among the ministers, as well as of the brethren, who thought the liberties of particular Churches to be in danger of being *limited* and *infringed* in them. In deference to these, (he adds) the proposals were never prosecuted beyond the bounds of mere proposals."†

Your Committee, in this place, take leave, in fulfilment of a part of the duty assigned them, to state, that the Proposals last alluded to are, in various respects such, that in their opinion congregational ministers cannot consistently recommend or approve them. They forbear to enlarge on this subject, and beg leave to refer to the plan submitted at the close of this report, as containing the deliberate views of the Committee.

Further light, your Committee conceive, may be thrown on the history of the Document in question, by a recurrence to its origin and design, which may be inferred from its introductory sentence—"To serve the great intentions of Religion, which is lamentably decaying in the country." Viewing, as it appears they did, with deep concern, a visible decline in the order, discipline, purity, and fruitfulness of the Churches, the body of the Clergy of that day, devised the means suggested in the Proposals in question, as the best remedy against existing evils. The principal cause, of this lamentable decay of religion, in the view of the framers of these Proposals, may be inferred from the remedies which they propose for their removal; and from a paper annexed to this report, published about the year 1700.‡ Among the most operative of these causes appear to have been laxness in discipline, and a growing defect in the fellowship, union and co-operation among the Churches and their pastors.§ These radical evils, which generated many others, had been gradually increasing for about half a century after the Platform of the New England Churches had been adopted at Cambridge. Fifty years experience had taught discerning men, both of the laity and clergy, that some further measures were necessary to carry into full effect some of the salutary provisions of that Instrument; those particularly which were designed to regulate the fellowship and discipline of the Churches. Other provisions relating to the introduction, discipline, and dismission of ministers, were found inexpedient in practice, and of course fell into disuse. In managing these important ecclesiastical concerns, so intimately connected with the general welfare of religion, the Churches were left, each to its own discretion, without any generally acknowledged uniform rule to govern them; and the Platform, thus disregarded in some of its essential provisions, gradually ceased to be a guide of discipline, and a bond of union in the Churches. That fellowship, mutual affection, and care; that agreement in the fundamental articles of the Christian faith, which, from the first planting of these churches had happily subsisted among them, cemented their union, and produced the best effects, after the lapse of a half a century, began visibly to decline. The wise and pious among the watchmen, perceiving these things, were justly alarmed at the inevitable consequences, and felt it to be an imperious duty to exert their best efforts to stay these evils, by strengthening the things which remained, and which were ready to die.

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* Ratio Disciplinæ, p. 181. † ibid p. 184

‡ See this Paper entitled "More particular prognostications upon the future state of *New England,*" in the *Panoplist,* for July 1814, p. 324. It is referred to the reader's particular attention.

§ One of the evils complained of, and which prompted the movers of the measures proposed in the document under consideration, is thus stated: "When Councils are called by *litigant parties* in churches, upon emergencies, it had been hitherto in the liberty of each party, to choose and call their own councils, where they pleased; which left room for much partiality to operate, and *one* Council to succeed and oppose *another* with an *endless confusion,* more proper for a *Babel* than a *city of God.*" It was hence "thought that *prudence* called for a more effectual provision."*

* *Ratio Disciplinæ, p.* 183.

It was in this state of the churches, and on a deliberate view of these evils, that the Proposals in question, were devised, and on due consideration, adopted by the Convention of the clergy.

Your Committee have not sufficient facts in their possession determinately to state the various causes which operated to prevent these Proposals from going into effect. Their form was not the most unexceptionable, and hence was afforded advantage to opposers. The Consociation of Churches, though not precisely in the manner delineated in these Proposals, was not new to Christians in New England. They well knew, that the primitive churches in the three first centuries, were in fact, if not in form, consociated. The principles of Consociation were recognized, in the Platform, and in their deliberate judgment were supported by the word of God.

In 1716, Dr. Increase Mather published his "Disquisition concerning Ecclesiastical Councils." It does not appear that he approved these proposals. Yet so far was he, from being "disaffected to the *Consociation of Churches*, in order to the preservation of the faith and order of the Gospel" among them, that, he expressly declares, he considers such a measure "not only lawful, but *absolutely necessary* for the establishment of the churches"—that "light of natural reason, as well as scripture, teaches churches in common with other societies, to associate and combine for their common safety"—that, "this was practised in the primitive times of Christianity, and by most of the reformed churches, at that time existing in Europe"—and that "a due attendance to the communion and consociation of churches, will, by the blessing of the Lord Jesus Christ, be a good means to prevent degeneracy and to establish them in that holy faith and order of the Gospel which has been professed and practised among them; and by which the religious people in New England have been distinguished."—He concludes by recommending the Consociation of Churches, in the form submitted by your Committee, at the close of this Report, as his "dying farewell to the churches in New England. *So will New England remain New England.*"

The consequences of disregarding this sound advice, have been witnessed in the state of the churches in Massachusetts for a century past, and are apparent in their present state. No man can survey the Christian ministry and churches in this Commonwealth, without deep solicitude and grief. Comparing our religious state with the standard set before us in the word of God, or in the example of the early churches of New England, we can hardly refrain from exclaiming, "How is the gold become dim!" Doubtless the grand cause of the disordered state of the churches is, generally speaking, the want of growing personal holiness.

Your Committee consider it their special duty to call the attention of the General Association to *those evils in our ecclesiastical state, which affect churches and ministers in their public character and in their relation to each other.*

That churches and pastors of churches do in fact sustain an important relation to each other, and also what the nature of that relation is, must be clear to every man, who duly considers, that they are all members of one kingdom, and subject to the authority of one King; that they are all partakers of one Spirit, and enlisted into one and the same cause; and that they are frequently called, in discharge of their duty, to promote a common interest. The relation existing among churches and ministers was constituted by God himself, and cannot be set aside, without opposing divine wisdom, and taking away the very foundation of christian society.

The principle of *ministerial and church fellowship* must be considered as of prime consequence, and it is obviously from a growing disregard of this principle, that the various evils, of which we complain, have resulted.—not that the principle of fellowship has been openly disavowed; for it is expressly recognized in our Platform, and would certainly have been more largely insisted upon and more clearly defined, had there been the same occasion for it, that there is now. This principle is also tacitly allowed in many of our ecclesiastical proceedings. But it is, to a great extent, *practically disregarded.* It is not generally understood what the fellowship of ministers and churches is, or what are the reciprocal rights and obligations implied in it. These rights and obligations are no where clearly explained, and by men seriously contemplated. Indeed, with the exception of a few things which occasionally occur, and which appear like remaining fragments of a system once in existence, the sacred principle of fellowship among the churches is overlooked and forgotten.

1815

But there are several particular evils in the present state of our ecclesiastical affairs, which demand distinct consideration.

The *first* is, *a prevailing neglect of discipline towards offending members of churches, and the difficulty of going through a regular course of discipline, when attempted.*

The principal thing which we shall state, as having a tendency to increase and perpetuate this evil, is *the abandonment of the sacred principle of fellowship among the churches.* In maintaining faithful discipline over its members, every church needs the united support of other churches. Their relation to the individual church ought in this case to be perfectly visible, and their determination and influence in favor of strict discipline to be known and felt by all. Were it so, the offender, who might be disposed to be discontented and refractory, seeing that he could obtain no countenance from abroad, would find it necessary to submit; and thus, in a multitude of cases, difficulty would be prevented and church order established.

But in the present disjointed state of things, an offender, who grows impatient of restraint, and desirous to get rid of wholesome discipline, is able to obtain, from some quarter, the support he wishes, and thus entirely to elude the authority of the church, or to create endless difficulty and disorder.

The abandonment of the principle of fellowship among the churches has promoted the evil abovementioned, by preventing a general agreement in the mode of discipline. At present there is no uniform system of rules to govern the conduct of churches. The Cambridge Platform, though an able and useful treatise, is not adopted and used as a manual of discipline in our churches. Indeed, though we should be among the first to plead for the general soundness of the principles contained in the Platform, we doubt whether those principles are exhibited in so precise and particular a manner, as the present state of things would require. Let the churches then, in the exercise of their own rights, carefully survey their disordered and exposed condition. Let them deliberate; let them consult; and upon the scriptural principles laid down in our Platform, let them agree to adopt a uniform system of rules for the regulation of church discipline.

Such a course as we have taken the liberty to suggest has often been pursued in civil affairs. The growing experience of states and nations has showed the necessity of erecting upon the basis of the Constitution first adopted a more perfect scheme of government,—of stating more explicitly what was in any measure equivocal,—of correcting misconstructions,—of multiplying statutes suited to new exigencies,—and especially of pursuing measures, before unthought of, to carry into effect original provisions.

Whatever may be said in commendation of the Platform, it has long since ceased to be of general practical use. Its provisions are not carried into effect. By our churches at large, it is not regarded as of any consideration. It is then perfectly evident, that there is no agreement among our churches in a system of discipline.

The want of such agreement in a system of discipline has been the natural consequence of our abandoning the general principle of fellowship among the churches; and has contributed much to the prostration of christian order and government. Many members of churches, and some pastors of but little experience, are doubtful what to do. And if they venture to act, they are in danger of taking a course, which will give great advantage to delinquents, and impede the efficacy of the most faithful exertions

Secondly. In the present state of things, *there is no regular and acknowledged method in which congregational churches can exercise a christian watch and care over each other.* A church, as well as an individual member, may apostatize from the common faith, and fall into disorders totally incompatible with the christian character. If such be the fact with any church, can other churches in fellowship be indifferent?—But what shall they do?—If, without seeing evidence of repentance, they continue their fellowship, they give countenance to disorder. On the other hand, if, before investigating the grounds of dissatisfaction and taking proper measures to reclaim the offending church, they withhold communion, they offer violence to the common principles of fellowship and decorum. Clearly, nothing can with propriety be done, without an investigation. It is the duty of a church, in every such case, to submit to an investigation, and be ready to give reasonable satisfaction. A refusal to do this would be to renounce all fellowship. But what church in Massachusetts now practically claims the right to *ask*, or recognizes the obligation to *give* satisfaction. So distracted is the state of our ecclesiastical affairs, and so vague, and loose, and weak the principle of union, that churches in our fellowship may go to the greatest length of apostasy, without any inspection, and without losing that indefinite fellowship with us, which they before enjoyed.

Is it said, that an apostate church does expose itself to animadversion, and ought to be treated acordingly? Granted. But *upon what principle? and according to what acknowledged rule?* In the present posture of our ecclesiastical affairs, there can be no regular investigation of the case. Have we then a right to withhold fellowship from a church at our option, by a sovereign vote, and thus, perhaps without just cause, to wound its sensibilities and stigmatize its reputation? What a baneful influence would such a principle have? What ecclesiastical despotism and anarchy would it introduce?

Nothing seems calculated to secure us against these difficulties, but *an explicit acknowledgment of mutual responsibility among the churches, and a definite statement, in which all churches in fellowship with each other shall agree, of their reciprocal rights and obligations, and of the exact manner in which those rights shall be exercised and those obligations fulfilled.* But at present, there is no explicit acknowledgment of mutual responsibility, and no definite, intelligible statement of reciprocal rights and duties, or of the method of intercourse. Here, as in the case abovementioned, the

Platform, which plainly exhibits the general duty of fellowship among the churches, is neither consulted nor acknowledged.

At the same time, the avowed sentiments of some, and the practical sentiments of many are such, as to exempt churches from all mutual inspection, and yet require us to have fellowship with all churches, calling themselves Congregational, whatever be their faith or conduct. And what is still more insufferable, we are under a kind of necessity of allowing our disorderly members to call in churches, the most defective in christian character, to censure our principles, to overturn our internal discipline, to sanction disorder and heresy, and to attack the reputation of faithful ministers.

These considerations clearly show that the principles of fellowship among the churches which are laid down in our Platform, are of vast importance, and must be carried into effect, before peace and prosperity can be found in our Zion. But there is no prospect of carrying those principles into effect without a great and united effort. The churches must deliberate, and act. On the basis of the principles asserted in the Platform, let them jointly settle a plan that shall be regular and practicable, of ascertaining the character of those churches with which we are to be connected, of avoiding those which are corrupt, and of counselling and admonishing sister churches as occasion may require.

Thirdly. There is one more evil in our ecclesiastical affairs, which we think it necessary distinctly to notice; that is, *the want of a settled and effectual method of calling ministers to account for immorality and error, and of protecting them against calumny and injustice.* There is no reason why a minister should not be as subject to inspection as a private christian. Nay, the publicity and importance of his office, furnish special reasons, why he should enjoy the advantage of the most vigilant and faithful inspection. The body of men, who are to exercise this inspection, should be well known, their rights and duties well defined, and every thing relative to the mode of proceeding be, by common agreement, fully determined. The venerable authors of the Platform provided, though in terms not sufficiently definite for present use, for calling ministers to account before an ecclesiastical Council; and various public documents show, that they themselves and other men of like spirit began soon after to feel the necessity of further and more effectual provisions, and proceeded distinctly to propose them. But the provisions of the Platform, and those afterwards proposed are disregarded, and by most men forgotten.

The defects of the system which actually prevails relative to the discipline of ministers are too palpable to escape notice, or to need particular explanation. We have, in the first place, no effectual means of keeping corrupt or incompetent men from entering into the ministry and obtaining ordination. Suppose the friends of ecclesiastical order are sometimes admitted to a place in ordaining councils. What influence can they have, when there is a majority in number, determined to outvote them? The rights of conscience, which they think it their duty to exercise, are assaulted, and they are, of a truth, expected to take it for granted, as a self-evident proposition, that the candidate for the sacred office is well qualified, and to give their voice for his ordination, without being indulged with an opportunity even of *seeking* satisfaction as to his fitness for the work.

After a man is once ordained, by whomsoever and by what means soever it may have been done, we are all required to acknowledge and treat him as a minister of the gospel. If we are stationed in his vicinity, we are exposed to special difficulty. For while we are deprived of any influence in his settlement, and are utterly unable in any way to impeach his character, or bring him to trial for any fault, however flagrant, we are. according to common expectation, to have fellowship with him more frequently and in a higher degree, than others. Things proceeding in this way, a corrupt church with an heretical minister, has opportunity to exert a corrupting influence upon the whole body of Congregational churches. The great evil here complained of is at present protected, and suffered to spread, without any effort for its cure.

Heretofore it was the opinion of some in this Commonwealth, that a minister might be brought for trial before his own church. But it is very apparent, and is now almost universally conceded, that a single church is not a competent tribunal for the trial of a minister. This has become so extremely evident, that whatever opinions may have been entertained, no church does really claim and exercise the right of censuring a pastor. So that we do in fact find ourselves in this difficulty, that *we have* no regular, acknowledged and uniform method of trying a minister for any violation of the laws of Christ.

It is, then, of the highest moment, that a proper and effectual plan be adopted to regulate our conduct in this respect. At present, if ministers or churches refuse to hold fellowship with any one invested with the sacred office, however bad his character, they must do it on their own private responsibility, and generally to their own inconvenience. Now for this matter to be left entirely to the discretion of individuals is a great evil. For in such a case, they will be under the strongest temptations to swerve from the path of duty And even if they are disposed to be faithful, it is probable that, by different judgments and different measures, they will embarrass each other, and increase the confusion of our ecclesiastical concerns.

It may be supposed, that the want of a regular tribunal for the trial of a minister may be supplied, and that most of the evils above insisted on may be cured, by *the provision of mutual councils.*

On this we remark, that no objection in our view can lie against the *grand principle* of mutual councils. Of the justice and importance of that principle we are fully convinced. And we wish it to be remembered, that the observations we are about to make relate, not to the *propriety* of mutual councils, but merely to the present mode of constituting them. The result, to which an attentive observation of facts, and a careful inquiry into the nature of the subject have conducted us, is this; viz. that *mutual councils, as they are now commonly constituted, are by no means an adequate provision against the evils which urgently call for a remedy.*

The general reasons of this result are the following.

1. *Mutual councils, in their present form, are not permanent bodies.* To-day they exist, and are by the churches invested with authority; tomorrow, both their authority and existence cease. Accordingly it is impossible for them to exercise any stated and continued inspection over either ministers or churches. Such occasional, transient bodies, however useful they may sometimes be in composing particular disturbances, can afford no regular and permanent support to the friends of religious order, or do any thing effectually to restrain offenders.

2. *Mutual councils, in present circumstances, may be evaded.* Offenders may refuse to join in the choice of them, or to submit to their decisions.

3. Mutual councils have in this Commonwealth no code of ecclesiastical rules to govern either their own proceedings, or the conduct of contending parties in managing their cause. Nor is it determined among our churches in what cases councils are to be called, nor what is the extent of their jurisdiction, or the authority of their results.

4. *Mutual councils, on the present plan, may be multiplied without limits.* Difficulties may be so managed, that there shall be no end of strife.

An ex parte council, resorted to as a substitute for a mutual council, is still more exceptionable. It will, from the very nature of the case, be regarded with suspicion, and can never have the power of terminating a contention. A second ex parte council may be called to contravene the decision of the first, and so on without end.

5. *Mutual councils, at present, are constituted in a manner extremely unfavorable to impartiality, justice, and unanimity; so that there is but little prospect of a decision which will give satisfaction to the parties.* Councils are chosen in a time of contention, when the minds of all concerned are liable to irritation, if not to bitterness. And what is more, they are chosen by the contending parties, and the offender, however exceptionable his character, and however flagrant his crimes, has an equal influence in constituting the tribunal with the other party. Doubtless he will make it his object to select men, who will be his particular friends and advocates, not those who will be judicious and impartial. Who can suppose that a council, so constituted, will be candid and thorough in their deliberations? Or how can it be expected that their decision will bear such marks of wisdom and integrity, as to prevent suspicion, and lead to an end of the controversy? As circumstances are, it is by no means strange, that a trial before a mutual council is frequently nothing but a scene of animosity and strife, in which the parties,

aided by two divisions of the council, come forward to contend for victory.

The evil here complained of is like that which would be felt by civil society, if courts of justice, instead of being permanent bodies, organized in a manner wisely calculated to exclude all injustice and respect of persons, should depend for their existence and continuance, on the will of disagreeing parties, and so should in fact be the offspring of self-interest, dishonesty, and strife. In the establishment and form of courts of criminal jurisprudence, we should deem it totally inadmissible, that either the accused or the accuser should have any immediate agency. We adhere to the same equitable principle in the discipline which is exercised by a church over its own members. An offender must stand for trial before the church,—a body which has a permanent existence, and is wholly independent of his will. What mischief would be occasioned by giving him the right of choosing one half of those who should constitute a tribunal for his trial, even if he should be confined in his choice to members of the church. But the door is at present open for all these evils and many more, when offending minsters are to be tried, or difficulties arising between churches are to be brought before an ecclesiastical council.

The foregoing are the principal evils, which this committee deem it important to notice. Who does not lament their existence, and look with earnest desire for the time of their removal? Happy will it be for our churches, if, by a wise reflection on their own history from the beginning, and on the events which are constantly taking place, they shall be able, through divine assistance, to obtain a remedy for the disorders which have so long afflicted them, and rise to christian purity, love, and order.

It would be unreasonable to expect, that evils, so deep-rooted and numerous, can be removed at once. But we feel a persuasion that the time has arrived for important improvements. We indulge a pleasing hope, that measures may now be commenced, which will vindicate the rights of the churches, contribute at once to a sensible melioration of our state, and effect, gradually indeed, but surely, the cure of our various disorders.

With these views, and in pursuance of an object so momentous, your Committee beg leave to submit to the consideration of this General Association the following

PLAN OF ECCLESIASTICAL ORDER.

There is one Lord, one faith, one baptism; one God and Father of all: and believers in Christ are all of one family, one brotherhood, one glorious and holy fellowship. Though this general fellowship, by the appointment of the adorable Head, and for great and wise purposes, is divided into particular sections; yet this arrangement is not intended to sever the unity of the Spirit, or to abate the sentiment, or hinder the exercise of mutual and extensive charity and communion: but as the individual members of each particular church are united in one body; so the particular churches should all be united in one federative and well ordered community. The vital principle of ecclesiastical order, discipline, and government is the pure spirit of generous brotherly love. It is to a defect of this spirit, that the lamented disorders, which have long abounded in our churches, and brought reproach upon Congregationalism, are chiefly to be imputed. Let this spirit become duly prevalent, and the interior discipline of the particular churches will be easy and effective, and their exterior order, in relation one to another, will be unembarrassed and irreproachable; the faithful word of the gospel will be held forth in its native purity and effulgence; and our Zion will become "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

As however, the unity, order, peace and prosperity of a particular church is produced, preserved, and promoted, by means of an explicit covenant, formed on the principles of the gospel; so the unity, order, peace and prosperity of the great federative community of churches should in like manner, be procured, preserved and promoted, by an explicit agreement, or compact, formed on the same benign and holy principles. Something of this sort is scarcely less obviously suitable and requisite for the fellowship of the several churches, one with another, than for the mutual fellowship of the individual members in a particular church. Such an agreement or compact would constitute properly a Consociation of the churches. And such a Consociation the Platform of our churches decidedly favors; the principles for it were explicitly set forth, in distinct Propositions, adopted by the venerable Synod, composed of the elders and messengers of the churches, and holden at Boston in the year 1662. The Propositions, here referred to, are the following, which were given as a brief answer to this question, Whether according to the word of God there ought to be a Consociation of churches, and what should be the manner of it?

I. Every church, or particular congregation of visible saints in gospel-order, being furnished with a Presbytery, at least with a teaching elder, and walking together in truth and peace, hath received from the Lord Jesus full power and authority ecclesiastical within itself regularly to administer all the ordinances of Christ, and is not under any other ecclesiastical jurisdiction whatsoever. For to such a church Christ hath given the keys of the kingdom of heaven, that, what they bind or loose on earth shall be bound or loosed in heaven, Mat. xvi, 19, and xviii, 17, 18. Elders are ordained in every church, Acts xiv, 23; Tit. 1, 5, and are therein authorized officially to administer in the word, prayer, sacraments and censures, Mat. xxviii, 19, 20; Acts vi, 4; 1 Cor. iv, 1, and v, 4, 12; Acts xx, 28; 1 Tim. v, 17, and iii, 5.—The reproving of the church of Corinth and of the Asian churches severally imports they had power each of them within themselves, to reform the abuses that were amongst them, 1 Cor. v; Rev. ii, 14, 20. Hence it follows that consociation of churches is not to hinder the exercise of this power, but by counsel from the word of God to direct and strengthen the same upon all just occasions.

II. The churches of Christ do stand in a sisterly relation each to other, Cant. viii, 8; being united in the same faith and order, Eph. iv, 5; Col. ii, 5, to walk by the same rule, Phil. iii, 16, in the exercise of the same ordinances for the same ends. Eph. iv, 11—13; 1 Cor. xvi, 1, under one and the same political head, the Lord Jesus Christ, Eph. i, 22, 23; and iv, 5; Rev. ii, 1; which union infers a communion suitable thereunto.

III. Communion of churches is the faithful improvement of the gifts of Christ bestowed upon them for his service and glory, and their mutual good and edification, according to capacity and opportunity 1 Peter iv, 10, 11; 1 Cor. xiv, 4, 7, and x, 24; 1 Cor. iii, 21, 22; Cant. viii, 9; Rom. i, 15; Gal. vi, 10.

IV. Acts of communion of churches are such as these:

1. Hearty care and prayer one for another, 2 Cor. xi, 28; Cant. viii, 8; Rom. i, 9; Col. i, 9; Eph. vi, 18.

2. To afford relief by communication of their gifts in temporal or spiritual necessities, Rom. xv, 26, 27; Acts xi, 22, 29; 2 Cor. viii, 1, 4, 14.

3. To maintain unity and peace by giving account one to another of their public actions, when it is orderly desired, Acts xi, 2—4, 18; Josh. xxii, 13, 21, 30; 1 Cor. x, 32; and to strengthen one another in their regular administrations; as in special by a concurrent testimony against persons justly censured, Acts xv, 41, and xvi, 4, 5; 2 Tim. iv, 15; 2 Thess. iii, 14.

4. To seek and to accept help from and give help unto each other.

1. In case of divisions and contentions whereby the peace of any church is disturbed, Acts xv, 2.

2. In matters of more than ordinary importance, Prov. xxiv, 16, and xv, 22, as ordination, translation, and deposition of elders and such like, 1 Tim. v, 22.

3. In doubtful and difficult questions and controversies, doctrinal or practical, that may arise, Acts xv, 2, 6.

4. For the rectifying mal-administrations, and healing of errors and scandals, that are unhealed among themselves, 3 John ver. 9, 10; 2 Cor. ii, 6, 11; 1 Cor. xv; Rev. ii, 14—16; 2 Cor. xii, 20, 21, and xiii, 2. Churches *now* have need of like help as well as churches then. Christ's care is still for whole churches as well as for particular persons; and Apostles being now ceased, there remains the duty of brotherly love, and mutual care and helpfulness incumbent on churches, especially elders for that end.

5. In love and faithfulness to take notice of the troubles and difficulties, errors and scandals of another church, and to administer help (when the case manifestly calls for it) though they should so neglect their own good and duty as not to seek it, Exod. xxiii, 4, 5; Prov. xxiv, 11, 12.

6. To admonish one another when there is need and cause for it, and after due means with patience used, to withdraw from a church or peccant party therein, obstinately persisting in error or scandal, as in the Platform of discipline (chap. 5, sect. 2, particular 3.) is

more at large declared, Gal. ii, 11, 14; 2 Thess. iii, 6; Rom. xvi, 17.

V. Consociation of churches is their mutual and solemn agreement to exercise communion in such acts, as aforesaid, amongst themselves, with special reference to those churches, which by providence are planted in a convenient vicinity, though with liberty reserved without offence, to make use of others, as the nature of the case, or the advantage of opportunity may lead thereunto.

VI. The churches of Christ in this country having so good opportunity for it, it is meet to be commended to them, as their duty thus to consociate. For 1. Communion of churches being commanded, and consociation being but an agreement to practice it, this must needs be a duty also, Psa. cxix, 106; Nehem. x, 28, 29.

2. Paul an Apostle sought with much labor the conference, concurrence and right-hand of fellowship of other Apostles; and ordinary elders and churches have not less need each of other, to prevent their running in vain, Gal. ii, 2, 6, 9.

3. Those general scripture rules teaching the need and use of counsel and help in weighty cases, concern all societies and polities, ecclesiastical as well as civil, Prov. xi, 14, and xv, 22, and xx, 18, and xxiv, 6; Eccl. iv, 9, 10, 12.

4. The pattern in Acts xv holds forth a warrant for councils, which may be greater or lesser as the matter shall require.

5. Concurrence and communion of churches in gospel times is not obscurely held forth in Isa. xix, 23—25; Zeph. iii, 9; 1 Cor. xi, 16, and xiv, 32, 36.

6. There hath constantly been in these churches a profession of communion in giving the right hand of fellowship at the gathering of churches, and ordination of elders: which importeth a consociation, and obligeth to the practice thereof. Without which we should also want an expedient and sufficient cure for emergent church difficulties and differences: with the want whereof our way is charged, but unjustly, if this part of the doctrine thereof were duly practised.

The principles of these Propositions are genuinely Congregational, and perfectly coincident, and for substance, identical with those of the Platform. The Propositions, indeed, were framed and adopted by those venerable Fathers of our churches, by whom, only fourteen years before, the Platform was formed and adopted, and for the very purpose of carrying the design of the Platform into more complete and salutary effect. They are therefore especially suitable to be adopted as the general basis of an actual Consociation, as a Consociation founded upon them, and consistent with them, can be no innovation; but a recurrence to first principles, a restoration of our churches to their primitive order, and a guarantee to them of their original rights, liberties, and privileges. To carry these principles into good effect, nothing more seems necessary, than for the churches explicitly to adopt, and duly to put in practice the following Articles of Agreement.

Art. 1. The Propositions of the Synod of 1662, recited in the foregoing preamble, are acknowledged as the general basis of Consociation; and as declaratory of the rights and privileges guaranteed to the churches; of the duties which they owe to each other, and of the purposes for which they are consociated. It will therefore be understood that it will not be competent to the Consociation "to hinder the exercise of the power" delegated by Christ to each particular church in regard to its own interior administrations and concerns, "but by counsel from the word of God to direct and strengthen the same upon all just occasions:" and especially to direct and strengthen that holy fellowship which the churches, as churches, are to maintain and exercise one towards another.

Art. 2. Particular Consociations shall be formed within such limits as may be deemed most convenient and expedient. But though it may be the duty of every church to join in Consociation, and to do what it can to promote the great design of general fellowship and order; yet no church can rightfully be considered or treated as belonging to a consociation without its own voluntary consent, or restrained from regularly withdrawing itself from a consociation whenever it shall see fit to withdraw.

Art. 3 Of the churches comprised in each particular Consociation, the pastors, and lay delegates, will meet annually, and oftener as shall be agreed upon, or as special occasion may require; attend to any business which may regularly come before them, and upon such religious exercises as shall be judged expedient; and allow freedom of conference, in the spirit of charity and order, upon subjects relating to the welfare of the churches.

Art. 4. Each particular Consociation will have a Moderator and a Scribe chosen annually, and to continue in office until others are chosen; and such other officers as shall be deemed requisite.

Art. 5. Although in order to general union and harmony, this instrument is to be the constitution of all the Consociations to be comprised in the General body; yet it will be competent for each Consociation to adopt, for the regulation of its own proceedings, and for the direction and benefit of the churches in regard to their consociated state, such rules and prescripts not repugnant to this constitution, as it shall judge advisable.

Art. 6. With a view to prevent the animosities, difficulties, and disorders, which have too often been experienced, in regard to councils, on occasions of dissentions and strife, and to preserve and promote that holy and pleasant fellowship, which is the primary object of consociation, and which should be sought with the most heedful attention, and the most tender care; the consociated churches with their pastors, agree to regard and use the Particular Consociation to which they belong, as the proper Council, made mutual by this agreement, as to all parties concerned, to be applied to by the churches and individuals in the connexion, in all cases, in which the advice and assistance of a council is requisite. Particularly do they agree to hold this as the proper body to hear and decide upon any complaint or allegation, touching ministerial character, against any minister belonging to it; to acquit, or to find guilty—to advise, sustain, or depose, as the case may require.—It is to be understood, however, that any Particular Consociation may provide, upon principles and for reasons distinctly to be made known by them for cases, in which it may not be expedient for all the members to be concerned, as also for cases in which it may be proper for others, not of its body, to be admitted to sit in the council.

Art. 7. Any regular application from a church, for the advice or assistance of the Consociation, shall receive kind and prompt attention. An application from an individual, or individuals, will also be kindly attended to, though not without the most guarded respect to the rights and privileges, the order and peace of the church or churches concerned.

Art. 8. A complaint against a minister may be regularly exhibited either by the church of which he is pastor, or by a brother minister of the Consociation: but no complaint or accusation shall be received, but "before two or three witnesses."

Art. 9. In all cases, the judgment of the Consociation is to be regarded and treated with great respect by the churches; and if, in any case, a church after due time taken for consideration, see cause to dissent, the reasons for dissenting shall be clearly and in a Christian manner, stated in writing to the Consociation; and the Consociation, having deliberately, and in the spirit of meekness, considered the reasons, will act as the case may require; either reversing the former judgment; or, if it be affirmed, yet with charity and forbearance, either allowing the church quietly to act agreeably to its own ultimate judgment,—or reviewing the case in union with one or two neighboring Consociations to be convened together, in whole or by delegation; or dealing with the church in the way of Christian admonition. But it is distinctly provided, that no consociated church shall be put out of communion, unless, after a first and second admonition duly administered, and after due time allowed for it to reform or to justify itself, it shall be solemnly and deliberately adjudged by the Consociation to have forfeited its rights as a sister church.

Art. 10. A church, or a minister, considering itself, or himself, as aggrieved, will have the right of an appeal from the Consociation, to two or three other Consociations, to be convened, as provided for, in the next preceding article. Private church members are not included in this article; because the cases of private members are cognizable by the Consociation, only in so far as the churches to which they belong are implicated.

This Committee would farther suggest to the General Association the propriety of the following recommendation; viz. that when two or more Consociations are formed, measures be taken to promote such an understanding and consultation between them as will secure, as far as possible, a coincidence and uniformity with regard to the exercise and discipline, and all their modes of proceeding in their respective connexions.

Signed,

per order,

JEDIDIAH MORSE, *Chairman.*

Voted to make an annual address to our churches, and that at each meeting of the body, a Committee of three persons be chosen to prepare the address to be adopted at the next succeeding meeting. The Rev. Elijah Parish, D.D. the Rev. Joseph Emerson, and Rev. Brown Emerson, were chosen a Committee to prepare the address to be adopted, at the next annual meeting of this body.

Mr. Mead, from the Committee to prepare a general narrative of the state of religion and morals, presented the following report, which was accepted and committed to the Rev. Messrs. Morse, Brown Emerson, and Codman, for publication, with liberty to make such verbal corrections as they may think proper.

REPORT

Of the Committee appointed to take Minutes of the narratives, given before the General Association of Massachusetts Proper, at their annual meeting in Royalston, June 27th to 29th, 1815, concerning the state of religion within the limits of said Association, and those bodies in its connexion in other parts of the United States.

In going over this extensive field, to give a general view of those objects within its bounds, which relate more immediately to our moral and religious interests, we shall pursue the course marked out by those, from whose narratives this view is collected.

Casting our eyes over that large extent of territory embraced by the Berkshire Association, we are met by facts, which cannot fail to excite emotions of gratitude and joy in the breast of every one, who delights in the prosperity of Zion.

Though the general state of religion, in that county, is described to be rather low and discouraging; yet, with pleasure we find that God has not forsaken this portion of our Commonwealth.

To the Berkshire Society for suppressing irreligion, are attached seventeen auxiliary Societies, whose united exertions in the prosecution of their benevolent design, have considerably raised the tone of public morals.

While God is visiting several of the most respectable seminaries of learning in our country, with remarkable effusions of his Spirit, he graciously remembers the College in Williamstown. Among the students of that rising institution, an uncommon seriousness and solicitude are witnessed in regard to their salvation. Several of them, it is hoped, have recently experienced a saving conversion to God. The pious students hold frequent meetings for the special purpose of praying for the revival of true religion in that and other similar institutions in our country. In this work of intercession they are earnestly engaged, and their importunity with Him, who is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good things to their children, encourages the hope, that they will prevail.

The town of Lenox, in this county, has enjoyed, within the past year, a very precious season "of refreshing from the presence of the Lord." The work of the Spirit has been carried on in demonstration of divine power. Many sinners have been constrained to bow before the majesty of truth and grace. Ninety-eight have been added to the church.

In the Mountain Association, in the counties of Hampshire and Berkshire, are twelve churches, all of which are supplied with pastors. Though no extensive revivals of religion have recently taken place within the limits of this Association; yet the religious and moral aspect is very promising. In several towns a preached gospel has been blessed to the awakening and conversion of considerable numbers. The churches enjoy much peace, and divine institutions are generally respected and well attended. Moral Societies have been formed in most of the towns, and their persevering efforts to prevent the profanation of the Lord's day, have been so successful, that unlawful travelling on that day is but seldom attempted.

In the Hampshire Central Association are sixteen churches, all supplied with pastors. Though the friends of vital piety see cause to lament a too general coldness and formality among the churches and people; yet, on the whole, the state of religion and public morals, in this section of the Commonwealth, affords a pleasing prospect. Prayer meetings and religious conferences are maintained in almost every parish; and not one is to be found where the children are not statedly taught the Assembly's Shorter Catechism, attended with other religious instruction. Moral and Tract Societies are instituted in several towns with a flattering prospect of usefulness. Vice and irreligion of various kinds have received an important check. The Sabbath is regarded with increasing reverence, and the laudable exertions of civil officers and others, have imposed a powerful restraint upon the practice of profaning that holy day. Divine institutions are in general well attended, and society is evidently advancing toward a higher state of moral and religious improvement.

The state of religion in Franklin Association is not materially different from that in Hampshire Central. The same observation may be applied generally to that portion of the state, which is comprised within the limits of Hampden Association. In the town of Ludlow, where there is no settled minister, has lately been a work of grace, the fruits of which are about thirty instances of hopeful conversion. This good work has been effected through the instrumentality of neighboring ministers, who bestowed their labor gratuitously upon that destitute flock. May others, in similar circumstances, be encouraged by their example and success to go and do likewise.

Brookfield Association contains sixteen churches, fifteen of which are supplied with pastors. In the parish of West Brookfield the Lord has poured out his Spirit, within the year past, and between fifty and sixty have been apparently brought to the saving knowledge of the truth. The moral complexion of the people, within the limits of the Association, is considerably brightened, and the prospect as to religion is more favorable than in former years.

Worcester South Association embraces eight churches, six of which are supplied with pastors. The religious and moral condition of the towns in this connexion, has, of late, undergone no material alteration. But we are happy to learn, that a refreshing shower of gracious influence has descended upon Framingham, in the vicinity, which appears to have been attended with saving effects in nearly a hundred souls.

Within the bounds of Westminster Association, we find nothing of recent date of an interesting nature, save that societies are formed to co-operate with similar institutions in various parts of the State, for the suppression of irreligion and the promotion of order and morality.

In Haverhill Association are ten churches, nine of which are supplied with pastors. In the Academy at Bradford, where there are about eighty students, an unusual seriousness prevails, and some hopeful religious impressions are observed in the parish. In the other towns and parishes no changes have taken place, relating to the general interest of religion, which require particular notice.

Essex Middle Association contains eleven churches and ten ministers. Though there has been no signal revival of religion, the past year, within these limits, an increasing desire in the people to hear the preached word is manifest; and an increasing fervency among Christians in supplicating the throne of grace, induces the hope, that the Lord will soon revive his work in this part of the vineyard.

The Association of Salem and Vicinity embraces twenty churches, seventeen of which have pastors. In this part of the Commonwealth we see but little cause for special encouragement. Here the demoralizing effects of war are extensively and severely felt. A cold indifference to the welfare of Zion and the concerns of another world, prevails, in many places, to an alarming degree. The county of Essex, indeed, exhibits at present, a more affecting scene of desolation, than has been witnessed in former years. It contains eleven churches which are destitute of a settled ministry, and which, from their present condition, give but little ground to expect that it will soon be made better.

In some places, however, the state of religion presents a fairer prospect. In Salem particularly, among the people belonging to the charges of the Rev. Dr. Worcester, and Rev. Mr. Emerson, there are religious impressions on many minds, which indicate the operations of the Holy Spirit, and encourage a hope, that the Lord is about to build up Zion in this place. Several have been added to the churches specified, and numbers are anxiously inquiring what they shall do to be saved. A few have been recently brought into the liberty of God's children, and are rejoicing in hope. Prayer meetings are well attended, Christians are importunate for a revival of religion; religious conferences are full, and an unusual seriousness prevails. We notice with peculiar pleasure, the numerous Female Societies lately formed in this town for relieving the poor, and for other charitable purposes, and their activity and success in doing good.

With a lively gratitude to the great Head of the church, we mention the flourishing situation of the Theological Seminary in Andover. To His care and grace we devoutly commend this important institution, designed to prepare men to become scribes well instructed in the kingdom of God, and useful ministers of the New Testament.

In several towns in the county of Essex, exertions have been made, and are continued, to suppress the profanation of the Lord's day, and other flagrant crimes, which had made an alarming progress. These patriotic and benevolent effects have been crowned with no small success.

We rejoice to behold this spirit of reform diffused through almost every part of the Commonwealth, as well as through the neighboring states. We see the friends of virtue and religion, who have too long slept over the moral ruins of our country, waking from their slumbers, and determined as with one consent, to arrest the desolating progress of iniquity. Before their united and steady exertions the mountain, which disheartened the timid by its imposing brow, becomes a plain.

Every true patriot and philanthropist will regard these exertions, which, among many others, distinguish the present day, as promising tokens of good to our land.

In the Union Association, are eight churches and seven ministers. The church in Park Street, Boston, is vacant by the late dismission and removal of Rev. Dr. Griffin. Nothing remarkable of a religious nature has taken place, within the past year, in this connexion. A Society of females in Boston, instituted for the benevolent purpose of assisting in the education of pious and indigent young men for the gospel ministry, promises much usefulness to the cause of Zion. May the daughters of Jerusalem emulate their example.

In looking over the extensive portions of country in their connexion, the General Association perceive new motives for gratitude to the great Head of the church, and additional reasons for confidence in his promises to his people. While much is found for the pious heart to deplore, much also is found in which the same heart will rejoice.

The present is evidently a new era, both in Christian exertion and Christian hope. The watchmen, who go about the walls of our Zion, and in whose eyes her very dust is precious, will see, at this day, sufficient matter to awaken their gratitude and fill their lips with praise, to Him, who not only keeps, but is enlarging and beautifying the city of God. They cannot, for a moment, admit that these exertions will prove unsuccessful,—that these animated hopes and raised expectations will be permitted to vanish and die away in despair. No: He, who has called forth these exertions, and inspired these hopes, has "never said to the seed of Jacob, seek ye me in vain."

Will not the experience of every age strengthen the persuasion, that God intends a good for the church proportionate to her efforts and prayers? Spiritual children have ever been the fruit of her spiritual labors.

The indications of providence are too plain to be mistaken by the pious and observing mind, that the day is approaching, and even now dawning, when the gospel shall run and be glorified through the earth. Yes; the Redeemer of a lost world seems evidently preparing the way for every people, tongue and nation to hear his gospel and partake of his salvation. Glorious day! Let thy light arise upon us, and thy beams cheer our eyes. Not only is the great Head of the church opening new ways, and providing new facilities, for the spread of the gospel, but he is raising up, and, as we trust, qualifying young men to become the heralds of salvation to those portions of the earth that are enveloped in pagan darkness.

The intelligence from the Presbyterian church of the United States, is of a nature to cheer our hearts and unite us in affection with that large, zealous and influential portion of our fellow Christians. In surveying that part of the vineyard of our common Lord, we have the satisfaction to find many places refreshed and enriched with showers of divine grace. We are particularly gratified to learn, that Hampden Sydney College, a respectable institution in Virginia, has shared in these enriching drops. On Nassau Hall, famous in the literary history of our country, these drops have become a copious shower. The work of divine grace in that Seminary is truly wonderful. From forty to fifty of the students give a pleasing evidence, that they have been made the subjects of renewing grace.

Following the footsteps of the Holy Spirit we come to Yale College. Here we stop to admire and adore the riches of divine goodness, in visiting this highly respectable and useful institution with such special tokens of mercy, not to the State of Connecticut only,—not to our country only, but, we trust, to the world. During the revival in this College, more than fifty of its members have become hopefully pious.

In several towns, in this State, where there were revivals of religion a year ago, the good work has been continued. Upon many others, where inattention to their eternal interest then prevailed among the people, God has since poured out his Spirit. The Charitable Society of Yale College, formed the past year for the education of indigent and pious young men for the gospel ministry, promises extensive usefulness, and has a claim upon the prayers and charities of the Christian public.

Still travelling northward, we find much to attract our notice, and to awaken our gratitude. In this Commonwealth the tone of public morals is evidently rising. The missionary spirit supplies, and labors are still on the increase. Nor is this all. Some parts of this State have been favored with evident tokens of the divine presence and grace.

In our survey of the State of New Hampshire, while we pause to weep over many desolate places where the hedges have been broken down, and vineyards, once cultivated by faithful laborers, lie waste, we are pleased to find that some of these waste portions of the vineyard, through the laudable exertions, particularly of the Massachusetts Society for promoting Christian Knowledge, are now under the cultivation and improve-

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ment of pious and faithful laborers, and a prospect afforded that ere long the ways of Zion here will cease to mourn. With devout gratitude to God, we desire to acknowledge the mercy of God in visiting Dartmouth College in this State with extraordinary effusions of the Holy Spirit. A large proportion of the talent and influence in that rising institution, we are informed, is engaged in the cause of our Divine Redeemer. Upwards of forty, who have lately, as it is hoped, become pious, in connexion with those, who were apparently so before the late revival, amount to more than half the whole number of students in that Seminary. Earnestly and devoutly do we lift up our hearts to God, that not a single student may be left a stranger to his grace.

In the State of Vermont we see many things favorable to the cause of religion and virtue. Revivals of religion have taken place in several towns in this State; particularly in Bridport, West Parish in Westminster, Pawlet, Brattleboro' and Newfane. In the two last mentioned towns, about forty, it is hoped, have been brought to the knowledge of the truth as it is in Jesus. The state of society is gradually improving. Ministers and other Christians are more engaged, and on a larger scale, than usual. In many places Moral Societies are formed, which have in view the same important object as similar societies in other States, and which promise much usefulness in meliorating the moral condition of the community. Many female Charitable Societies have also been established, in different parts of the State, which have contributed much to the general object, the temporal and eternal welfare of the people.

Middlebury College, which has been heretofore so signally favored with repeated revivals of religion, has shared, in some degree, that gracious work of the Holy Spirit, with which other Seminaries of learning have of late been so remarkably visited. In this flourishing institution, within the past year, about ten have become the hopeful subjects of divine grace.

In reviewing the effects of special divine influence in so many of the most respectable institutions in our country, we cannot forbear to remark, with most sincere thankfulness and praise to the God of all grace, on his distinguishing goodness and mercy. Since the days of the Apostles the state of the Christian world has never called for more piety, zeal, activity and self-denial, than at this day. In covenant faithfulness, and in answer to the prayers of his people, God is now most evidently preparing young men to become devoted, ardent, and, we believe, successful, laborers in the spiritual vineyard.

On the whole, we are confident in the hope and belief, that God is arising to have mercy on his Zion. Yea, that the set time to favor her is come. Under all the public and individual embarrassments, which we have felt and continue to feel, we see great cause to rejoice and take courage. While our hands are employed in separate and distant places, our hearts shall be united, and our eyes directed to the Great Proprietor of the vineyard, that he would raise up and send forth faithful laborers; for truly the harvest is great, but the laborers are comparatively few. And casting our eyes over a world lying in darkness and sin, we will unite in the fervent prayer, that he would pour out his Spirit on all flesh, and fill the whole earth with his glory.

Rev. Dr. Morse, as a Committee for the purpose, reported the following form of a petition from this body to the Congress of the United States, against the transportation and opening of the mail on the Lord's day, which was adopted and ordered to be officially signed and transmitted.

PETITION.

The Congregational Ministers, in Massachusetts, beg leave respectfully to represent to the Congress of the United States,

That they consider the Lord's day as a Divine Ordinance, and that on a due observance of it depend all the best interests of man. In this belief, they have witnessed with extreme pain and solicitude its public violation, by the transportation and opening of the mail on this sacred day, under the sanction of the laws of the United States, and in consequence the morals and civil interests of the nation, to an incalculable extent, endangered.

Your Petitioners consider it unnecessary to enter into any labored reasonings on a subject, which late discussions have rendered familiar to the public mind, and the great importance of which is so obvious, and so extensively and deeply felt. They simply submit it to the serious consideration of your honorable body; respectfully and earnestly entreating, that on the auspicious return of the blessing of peace to our country, and at the commencement of your first session, you would, as guardians of the public morals, interpose your authority to remedy the evils of which we complain, in such way as your wisdom shall direct. And as in duty bound your petitioners will ever pray.

Signed in behalf of the Association above named, at their annual meeting at Royalston, June 29, 1815, by JOSEPH LYMAN, *Moderator.*

Attest, JAMES MURDOCK, *Scribe.*

Dr. Austin from the Committee to prepare an address to the churches, reported the following form, which was adopted.

ADDRESS.

The General Association of Massachusetts Proper, bound by the most solemn obligations to seek the advancement of our holy religion, and desirous to approve themselves to their Divine Master as faithful servants, take leave to address, in their associated capacity, the Churches within their particular connexion.

The word of the Lord, dear Brethren, which we receive as his paternal and infallible counsel, endureth forever. The precepts, which bind us to a holy life, are lasting as his throne and ever oblige with the force of his supreme authority. The highly commanding motives of his Gospel are constantly before us. But new considerations from the course of events, and from the aspects of Providence, from the rage of the enemy, or from the extraordinary efforts made by our brethren in other parts of the Christian world, from the dangers which surround us, or from the facilities given to the performance of particular duties, rouse us to zeal in our Master's service with a special impulse. It is a consoling fact, dear Brethren, that the Lord is in the midst of his people with the most precious tokens of his favor, with exhibitions of his care over his heritage, and multiplied pledges of his faithfulness. It is a fact that he is pouring out his Holy Spirit in a very wonderful manner upon our public seminaries of learning, and preparing many of our beloved youth to go abroad as heralds of his grace. It is a fact that Christians are acting with a more combined energy, to a greater extent, and with broader views, than past ages have witnessed. There are striking indications in events, agreeing to the general and obvious import of prophecy, of the speedy appearance of our blessed Lord, the hope of his people, and who was promised for salvation to the ends of the earth, to open upon an astonished world the triumphs of the Millennium. Does it not become us to give the most earnest heed to him when he calls upon us so urgently to prepare his way before him, and to make straight our paths, to arise and trim our lamps, to watch and pray, and to be found so doing. It is highly important, dear Brethren, that we attend to our own frames, tempers, and walk, that we be personally blameless and harmless, the children of God without rebuke, in the midst of a crooked and perverse generation, among whom we are to shine as lights in the world; and not only that we be blameless, taking away occasion from those who seek occasion, but that we bring forth much fruit, that we labor in all the assiduities of faith, that we be steadfast and immovable, always abounding in tne work of the Lord, inasmuch as we know that our labor shall not be in vain in the Lord. Suffer us to remind you, Brethren, of the great importance of a constant, reverential observance of the ordinances of the Gospel, and particularly of the Lord's day. There is now a general effort to correct abuses of the Sabbath. Societies are instituted to this end. The laws are, to a considerable extent, enforced. The importance of the Sabbath, and the obligation arising both from the laws of God and man, to sanctify it by abstaining from all secular labors, worldly conversation, and recreations, are so frequently and so pathetically urged upon you, that it is needless for us to insist upon it. But permit us as your fellow servants in the kingdom and patience of our Lord Jesus Christ, to press you, as we charge ourselves, to the most circumspect watchfulness over your own walk in this respect By all means let your own practice warrant benevolent and faithful endeavors to correct violations of the Sabbath in the practice of others.

Give us leave to urge upon you also the maintenance of a fraternal and faithful church discipline among yourselves. To this you are bound by the solemn covenant engagements, into which you have entered with each other, as well as by the precepts of your Master. The spiritual health of a church cannot be preserved, it cannot appear in the beauty of holiness, it cannot be a habitation of righteousness, peace, and joy, without a prudent, and an efficient discipline. Backsliders must be reclaimed. Obstinately disorderly members are a heavy burden upon a church, from which it must be relieved.

The religious education of the children of the church, those who have been devoted to God in baptism, is, we fear, wofully neglected. These children are the hopes of the church. They are brought into the school and visible kingdom of Christ by his covenant and ordinances. They are special objects of your love and care. They must be watched over by you, as the attentive gardener cares for the tender plant he labors to carry to maturity. They must be brought up in the nurture and admonition of the Lord. Can you fail to carry them, with most benevolent concern, in your daily supplications to the throne of grace? Must you not long to see them sealed by the gracious influences of the Spirit as heirs of the kingdom of heaven? Remember, Brethren, means are yours. The blessing is the Lord's. Strictly evangelical instructions are to be addressed to your children. The yoke of Christ is to be put upon them, restraining them from the vices of the times, and holding them back from the dangers into which they might otherwise precipitately rush. The command of God to us is: *And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up.* This is also one of the duties we would very particularly urge upon you. Surely you cannot resist the powerful motives, which, as it were, force you to faithfulness in the performance of it. Let pastor and parents and brethren act in affectionate concert. Let your children enjoy thorough catechetical instruction; and endeavor to make them intimately conversant with the word of God. Put into their hands some of those excellent religious tracts, which have recently been given to the public, adapted to the capacities and necessities of youth and children. Teach them to pray. Be ye to them examples of daily, fervent prayer. Be ye interested in this thing, as a concernment of the greatest magnitude, and a most important duty of your lives. Yield neither to indolence nor to discouragement. And may God smile upon your faithful endeavors, and clothe his churches with salvation, for Jesus' sake; to whom be honor and glory everlasting. Amen.

Voted that the narrative of the state of religion and the address to the churches be published in the Panoplist: and a sufficient number of the address be also published in a pamphlet form, and sent to the ministers in connexion with this body, with a request that they would read it publicly to their respective congregations.

The Secretary made a report respecting the donation of the Rev. Mr. Schermerhorn, and the formation of societies according to his proposal.

Voted that the Hampshire Central, the Hampden and Worcester South Associations, and the Religious Charitable Society in the County of Worcester, are entitled to receive each twenty sets of Owen on the Hebrews, in sheets, being a part of Mr. Schermerhorn's donation, and that the other Associations represented in this body shall have liberty to receive their proportion of the above donation, upon condition that they form themselves into charitable societies, agreeably to the benevolent design of the donor, and will send information of their forming themselves into such societies to the Secretary, on or before the next meeting of this body.

Voted that Drs. Spring, Austin, and Morse, be a Committee to present the thanks of the General Association to the Rev. Mr. Lee, and, through him, to his Society, for their kind attention and Christian hospitality towards this body during the present sessions.

Voted that the next meeting of the General Association be at the house of the Rev. John Nelson, in Leicester, on the fourth Tuesday in June, A. D. 1816, at five o'clock, P. M. and that the Westminster Association be requested to appoint the preacher.

Voted that the thanks of this body be given to the General Assembly of the Presbyterian Church, to the General Association of Connecticut and New Hampshire, and to the General Convention of Vermont, for the copies of their minutes to us—and that a copy of each be kept on our files.

Voted that the thanks of this Association be presented to the Moderator for his correct, impartial, and expeditious manner of discharging the duties of his office.

The Committee on the Secretary's accounts reported, recommending the continuation of the tax of seventy-five cents from each member of the several associations in our immediate connexion. This report was accepted.

Read and corrected the preceding minutes, and voted that a copy of them be transmitted to the Committee for publishing the narratives, with instructions to publish such extracts from them as they may think proper.

The Association then joined in singing the 133d Psalm, C. M. and afterwards in prayer, with the Rev. Dr. Spring.

The thanks of this Association were voted to the Scribes for their faithful and laborious services.

Voted that this Association be now dissolved.

JOSEPH LYMAN *Moderator.*

Attest, JAMES MURDOCK, } *Scribes.*
JOHN CODMAN, }

Samuel T. Armstrong, Printer, Boston.

EXTRACTS

FROM THE

MINUTES OF THE GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER.

THE General Association of Massachusetts proper, met according to appointment in Leicester, June 25, 1816. At six o'clock, P. M. a quorum being present, the delegates were called to order by the Rev. John Nelson, minister of the place. They then proceeded to the choice of a Moderator, when the Rev. Ebenezer Porter, D. D. was chosen. The Rev. Samuel Mead was elected Scribe, and the Rev. Ezekiel L. Bascom, his assistant.

The delegates then presented their certificates of appointment, from which it appeared that the following persons were entitled to a seat in this body; viz.

Rev. Jacob Catlin, Sylvester Burt, *Berkshire Association.*
Rev. Samuel Whitman, Roswell Hawks, *Mountain.*
Rev. John Emerson, Joseph Field, *Franklin.*
Rev. Rufus Wells, Joel Wright, *Hampshire Central.*
Rev. Moses Warren, Isaac Knapp, *Hampden.*
Rev. John Fisk, *Brookfield.*
Rev. David Palmer, *Unity.*
Rev. Joseph Lee, Ezekiel L. Bascom, *Westminster.*
Rev. Joseph Goffe, *Worcester South.*
Rev. Ebenezer Porter, D. D. Samuel Mead, *Haverhill.*
Rev. Richard S. Storrs, jun. *Union.*
Rev. Cyrus Guildersleeve, Eli F. Cooley, *General Assembly of the Presbyterian Church of the United States.*
Rev. Bennett Tyler, Bela Kellogg, *General Association of Connecticut.*
Rev. Edward L. Parker, Stephen Farley, *General Association of New Hampshire.*
Rev. Thomas H. Wood, Dan Kent, *General Convention of the Congregational and Presbyterian Ministers in Vermont.*
Rev. Enoch Hale, *Secretary of this body*, and the
Rev. John Nelson, *Minister of the place.*

The meeting was opened with prayer. A Committee of arrangements was then appointed; viz. The Rev. Enoch Hale, Rev. Jacob Catlin, and Rev. Bennett Tyler.

Adjourned to Wednesday morning. The Moderator closed with prayer.

Wednesday morning, met according to adjournment. The meeting was opened with prayer by the Moderator. The report of the Committee of arrangements was then read, and accepted.

A committee was appointed to take minutes of the narratives of the state of religion within the limits of this body; consisting of Rev. Joseph Field, Rev. Bennett Tyler, and Rev. Eli F. Cooley.

A communication from the General Assembly of the Presbyterian church relative to the transportation and opening of the mail on the Sabbath, was read. Whereupon,

Voted, That the Rev. Messrs. Wells, Catlin, Farley, Kent, and Storrs, jun. be a Committee to consider the propriety of petitioning Congress on the subject, and if thought proper, to report a petition.

Voted that the Scribes be appointed a Committee to distribute the minutes presented by other ecclesiastical bodies in this connexion.

Voted that the Rev. Sylvester Burt, and the Rev. Joseph Field, be a Committee to audit the account of the Secretary; report the state of the funds, and the measures proper to be adopted to provide for the necessary expenses of this association.

The subject of the consociation of the churches was taken up. On which, a communication from the Berkshire Association was read; verbal communications were also made; and the members expressed their opinions.

Voted that Messrs. Enoch Hale, Jacob Catlin, and Ebenezer Porter, D. D. be a Committee to consider what measures shall be taken in regard to this subject.

The Association then proceeded to the choice of delegates to other ecclesiastical bodies in their connexion. The following persons were chosen: the Rev. Ebenezer Porter, D. D., and the Rev. Richard S. Storrs, jun. his substitute, to the General Assembly of the Presbyterian church in the United States, to be holden at Philadelphia the third Thursday in May next;—the Rev. John Woodbridge, to the General Association of Connecticut, to supply the place of the Rev. Walter King, removed by death; the Rev. Experience Porter and the Rev. Theophilus Packard, his substitutes;—the Rev. John Nelson, and the Rev. David Palmer his substitute, to the General Association of New Hampshire, to meet at Concord, the third Tuesday in September next;—the Rev. Moses Mills and the Rev. Thomas Punderson, to the General Convention of Congregational and Presbyterian ministers in the State of Vermont.

A communication was read from the Rev. Samuel Spring, D. D. and the Rev. Mr Cooley, delegates to the General Assembly of the Presbyterian church. A letter from the Rev. Dr. Spring, directed to this body, was read; and also, by his special request, printed document respecting the consociation of the churches.

Voted to adjourn until after public worship. At 2 o'clock attended Divine service The Rev. Mr. Lee delivered a discourse from Acts iv, 20. "We cannot but speak th things which we have seen and heard."

Immediately after Divine worship, the Association proceeded to hear narratives of th state of religion within its limits.

Adjourned until 8 o'clock Thursday morning, and closed with prayer by the Moderator

Thursday morning met, according to adjournment. The meeting was opened wit prayer.

Voted to appoint one member from each Association in connexion with this body, t make a correct return of the state of each church in their respective Associations to th Secretary of this body, at the next annual meeting.

Voted that the Scribe of this body send a blank schedule for the above purpose, t each person appointed; viz.

Associations.	
Berkshire,	the Rev. Samuel Shepard.
Mountain,	Isaiah Waters.
Franklin,	Joseph Field.
Hampshire Central,	Enoch Hale.
Hampden,	Isaac Knapp.
Brookfield,	Thomas Snell.
Unity,	John Bullard.
Union,	Reuben Emerson.
Haverhill,	Jonathan Allen.
Worcester,	Enoch Pond.
Westminster,	Ezekiel L. Bascom.

The Rev. Enoch Hale was appointed a Committee to attend to a communication fron Dr. Morse, on the subject of the N. E. Tract Society.

The Committee, to whom was referred the subject of consociation, reported. Th report, after some debate, was recommended to the same Committee, with the additio of the Rev. Mr. Goffe.
itted

The Moderator requested leave of absence on account of previous engagements. Thi request was granted; and the thanks of this body presented to him for his able and im partial discharge of his official duties.

The Rev. Jacob Catlin was chosen Moderator for the remainder of the session.

The Committee, on the subject of consociation, presented their revised report, whic was accepted; as follows, The form of Christ's Church which resembles the pattern exhibited in Divine revelation, all Christians must believe to be the best adapted to the interests of his kingdom. To give this desirable form to the churches of Massachusetts, it appears to this General Association that something is wanting, especially in regard to the higher, and more difficult exercises of authority which the Lord Jesus has commanded. The Association wish not to prescribe opinions to their Brethren; neither would they recommend any reform to be made in the Church, otherwise than in conscientious obedience to its Supreme Head.

They believe that the Report of the Committee on the subject, which is now before the Association, accords, in its general principles, with the examples and precepts of the New Testament; and in those parts of the Commonwealth, in which the sentiments of Ministers and Churches are favorable to its adoption, this Association have no objection against their proceeding immediately to organize themselves into Consociations upon the general principles of said Report.

The Committee on the subject of petitioning Congress reported. The report was accepted, and is as follows.

The Committee, appointed to consider the propriety of petitioning the Congress of the United States to prevent the carrying and opening of the mail on the Lord's day, and to report a petition for that purpose, beg leave to report:—

That they consider it a matter of expediency and duty, that the Christian people of Massachusetts unite, with their brethren in the connexion of the General Assembly of the Presbyterian church, and with those of the General Association of Connecticut, in preferring a petition to Congress on that interesting subject.

Your Committee recommend, that the form of petition furnished by the General Assembly, be adopted by this Association.

They would recommend that 500 copies of this petition, be printed and distributed in all the different parts of the State within the limits of this General Association; that ministers and other friends of Zion exert themselves to obtain subscribers; and that the petitions be forwarded to Congress by the representative of the district in which the subscribers reside.

Rufus Wells, *Chairman.*

The following is the form of the petition.

To the Senate and House of Representatives in Congress assembled,

The Subscribers, Inhabitants of the District of in the State of beg leave to present this their Petition against the transportation and opening of the Mail on the Sabbath. This practice they consider as an evil of great magnitude. The Sabbath is an ordinance of God, instituted from the beginning of the world, and always regarded by believers in Revelation as an inestimable blessing.

Congress, it is hoped, will recollect that the Sabbath pertains to that Religion which the people of this Nation profess; and that the laws of many of the States do expressly prohibit such a profanation of this Holy Day as is occasioned by the transportation and opening of the Mail; that the rest which the sanctification of this day provides, is due both to man and to beast; that the right observation of this Day, promotes Peace, Order, and Morality in the community; because the people hear in their assemblies the salutary doctrines and precepts of our Holy Religion; which restrain them from those vices that destroy property, health, reputation, intellect, domestic peace, and national integrity and industry, and thus prepare the way for the ruin of the liberties and happiness of the nation.

We beg Congress also to call to mind that the Sabbath has been the principal means of maintaining in the world the knowledge of God and his great Salvation, and of preserving Christian nations from relapsing into the darkness and miseries of Pagan Idolatry; and that as our national prosperity depends on the smiles of the God of nations, we ought carefully to guard against that profanation of the Sabbath which is calculated to awaken his displeasure, and to bring down upon us his judgments.

As, therefore, the transportation and opening of the Mail on the Sabbath, is a manifest and unnecessary profanation of this Holy Day; as it defeats the great objects for which it was instituted, by withdrawing multitudes of persons from its salutary instructions and restraints, and by disturbing, in many places, the solemnities of public worship;—and as this immoral practice, constantly occurring and widely extended, especially as it has received the sanction of such high authority, is likely to produce a baneful influence on the community: we, your Petitioners, pray the Congress of these United States to interpose their authority for correcting an evil, which we deeply deplore as injurious to the best interests of the nation, as well as an infraction of a positive law of the Most High God.

Your Petitioners are aware, that works of necessity and mercy are not incompatible with the sanctification of the Sabbath; but as government may, and actually do, employ *expresses*, in cases which require special expedition, we cannot but consider the *stated* transportation of the Mail on the Sabbath to be unnecessary, and of course a profanation of that HOLY DAY.

The Pastoral address, prepared by a Committee appointed the last year, was read and accepted.

ADDRESS.

Christian Friends and Brethren,

The General Association of Massachusetts again take the liberty of addressing the churches and people in connexion with them. It demands our grateful recollection, that the year past has been a season of peace, of general health and prosperity, and, as we would hope and believe, of moral and religious improvement.

The tremendous events of war among the nations, which long excited our astonishment, have passed away; passed away, we would devoutly hope, to return no more. Still, events, not less interesting, but infinitely more delightful, crowd themselves upon our attention. The great Missionary interest, so cheering to benevolent minds, seems to be extending its influence to all the villages and countries of the Christian world. The growing zeal and opulent means of Bible Societies give hopeful promise, that the word of God, at no distant period, may be read in all the languages of mankind. That the next generations of the world, and the great mass of the people, even in Christian nations, will become more enlightened and humanized, may be sanguinely anticipated from the multiplied and extending means of education, and the increasing attention to intellectual and moral culture. Nor do we hesitate to acknowledge, that from recent declarations, by some of the mighty Potentates of the world, we have been powerfully excited to hope, that those, who have been oppressors may ere long become the ministers of God for great good to his people. You perceive, that we refer to "the Holy League" formed by three of the powerful empires of Europe, Russia, Austria, and Prussia, in which they recognize the Gospel of Jesus, as the basis of their alliance, and embrace each other as brethren. They, also, offer to receive all other Powers, "who wish solemnly to profess the sacred principles, which dictated that holy alliance." Nearly simultaneous with this great event, Peace Societies were established in the capital of Massachusetts, and New York, and (probably) in Great Britain, and all this without any previous concert or correspondence. This is laying the axe to the root of the tree. Should Peace Societies be extensively established, heroes and conquerors will no more be allowed to wade to thrones through the blood of their people; the silver trumpet of the Gospel will not be drowned in the clangor of war, nor the soldiers of the cross be driven from their pious labors by the legions of tyrants. In connexion with these things, when we recollect the prophecies and promises of Divine Revelation, our faith almost rises to assurance, that the day makes haste, when wars *shall* cease, and all shall know the Lord. Should Peace Societies be extended, they will be so many handmaids, or rather guardian angels of other benevolent institutions. Their establishment seems to be the commencement of a new era of hope and benevolence. One of the great purposes of the Gospel, was to produce peace on earth and good will to man. It has been devoutly expected, that in the process of ages, this would be the glorious result; hence ministers of the Gospel, and other saints, have prayed, that "wars might cease, and the lion and lamb lie down together;" but this consummation, so devoutly to be wished, has never been permanently and extensively accomplished. But rulers and people are beginning to believe, that carrying desolation and murder over a country is not the most reasonable method to ensure peace or prosperity; no means seem so likely to produce universal peace, as the influence of such societies.

But while these glorious things are taking place, unless we, beloved friends, stand in our lot, and play the man for our people, and for the cities of our God, though we may behold them with our eyes, we shall not taste the happy fruit. It becomes then a very interesting inquiry, Is ought amiss? Is any Achan in our camp, as individuals or communities, to pull down the anger of Jehovah?

Is family worship punctually, seriously, and conscientiously performed? "Pour out thy fury," saith the prophet, "on the heathen and on the families, who call not on thy name." Prayerless families, and heathen families seem to be considered as possessing the same religious character, and to be exposed to the same judgments. Can such enjoy the glorious things, which are taking place in the church? Is there no reason to fear, that they will oppose the work of God?

Is the Sabbath sanctified, as its serious importance requires? Do none attend to their secular business, speak their own words, or seek their own pleasure? The profanation of the Sabbath is a cause of the Lord's controversy with man.

Is the discipline of Christ's house duly regarded? Do men when they come to the altar, and there remember that a brother has aught against them, leave their gift, and go and become reconciled to their brother, and then come and offer their gift? Is not a worldly, selfish spirit, too predominant? Is not the Gospel treated with neglect, disrespect, or indifference? Is there not, in too many instances, a disposition to bring the lame, the halt and the blind, or to worship God in that mode, which may cost little or nothing? Will such worldly, selfish worship, even if punctually attended, produce spiritual profit to the soul? In such a time of zeal and activity, can we remain lukewarm or idle in the service of God? While a thousand examples daily provoke you to love and good works, will you not do all in your power to encourage and excite others, to convince the mistaken, to animate the desponding, to rouse the indifferent? Will you not persuasively and importunately remind them, that "Meroz was cursed, bitterly cursed," because he came not to the help of the Lord against the mighty. The Lord is doing a great work in our world, in our country, and he "hath need" of all the talents and all the possessions of his people. With the merciful, God will shew himself merciful, and he that watereth shall be watered himself; therefore, beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch, as ye know, that your labor is not in vain in the Lord.

By order of the Committee. ELIJAH PARISH, D. D. *Chairman.*

Voted that the Rev. Joseph Pope, Rev. Micah Stone, and Rev. Thomas Snell, be a Committee to prepare a pastoral address for next year.

The report of the Committee on the state of religion was read and accepted.

REPORT.

Mr. Moderator,

Your Committee, to whom has been assigned the task of reporting on the state of religion, have attended to the object of their appointment, and beg leave to report;

That upon a review of the state of the churches and of the religious interests of the community, the General Association of Massachusetts Proper, and the whole Christian public, have great occasion for humble and united acknowledgments to God, for the smiles of his providence in granting so much enlargement, comfort, and establishment to his Zion. Had it been our lot to live in an age of such darkness, and at a time of such general stupidity and coldness, as has often been witnessed, in regard to the best of things, what a sad heart and sorrowful countenance would have become us, in comparison of what is justified and invited by what we now see and hear? The time has been, within our own memory, when scarcely a blossom appeared, where the fields are now white already to harvest. We recollect the day, when no loud calls were uttered, no important intreaties were put forth, in behalf of the ends of the earth, perishing for lack of knowledge; when no hands were reached forth, from hearts panting with desire for the redemption of the world from guilt and perdition, and works of public charity were comparatively few. A glorious era has commenced under our own observation, marked with abundant and increasing efforts, to turn the captivity of Zion, to diffuse light where darkness prevailed, and to curb the rage of those destroyers of man, that have rioted upon the spoils of virtue and happiness, and to reform prevailing corruptions. Has God beheld and approved the attempts of his friends, and the promoters of his kingdom, to counteract and frustrate the counsels of the enemy? And is he willing to show them what great things he can do, to encourage and reward a little zeal on their part, by suddenly subduing the hearts of multitudes, and leading them into willing and joyful captivity to himself? Such would seem to be the event, when from contemplating unexampled destructions, inflicted upon mankind by means of their own wickedness, our eyes are led to fix themselves on very different scenes, to behold them settling down into a state of rest; and, in these circumstances, opening their hearts, by the power of grace, to the influence of Divine truth, to that word of salvation, which begins to be extensively known, to run and be glorified. We are constrained, when turning our thoughts upon the present flourishing state of religion, in many places, to contemplate the auspicious and joyful event in connexion with the ardor, that has been enkindled in the bosoms of many, and the pious endeavors, to which they have been prompted, to retrieve the Christian name from deserved reproach, by reducing to practice the benevolent precepts of the Gospel, and by sending portions to those, for whom nothing had been provided. Let this, however, be as it may, Christians rejoice, and will rejoice, that God is pleased to pour out his Spirit upon sinful men, to humble and save them. This would be matter of much gratitude and rejoicing, even if a few only were savingly reclaimed and brought to repentance. But when the number of such rises into a great multitude, how are thankfulness and pleasure brightened? though not so as to annihilate the recollection of their case, who continue in their sins. The General Association feel, that they have reason to lie in sackcloth, and weep bitterly for the thousands about and in the midst of them, in whom no symptoms appear of a serious concern for the miseries that are coming upon them, who have no sense of the evil of sin, and no perception of the beauty of holiness, and in whom no solicitude is excited to fly for refuge to the hope set before them. They cannot but bewail, that in so many places, and in so large a part of the region to which their connexion extends, the great concerns of the Redeemer's kingdom are so criminally neglected. How can they but mourn, when they hear that those, whom they love, and for whose welfare they have longing desires, do not walk in truth; but on the other hand, live in pleasure, in vice, in pernicious principles, and dissolute manners, treasuring up wrath against the day of wrath. Concerning such, their hope is that infinite mercy will not suffer them long to shut their ears and sear their consciences against truth, and in this way, consign their own souls to remediless perdition. That his grace may be hoped in, for the accomplishment of so great a good, appears from what God has wrought; to a particular consideration of which we now proceed.

In many parts of the county of Berkshire, a good work of the Holy Spirit has been wrought within the year past. In scarcely any branch of this important section of the Church is there an entire want of agreeable and encouraging appearances. In Sandisfield a special attention to religion, which is traced to the monthly concert of prayer as its origin, has very greatly changed the religious aspect of that people. A hope is entertained for 200 that they have passed from death unto life. 112 have been received to the communion of the church. In New Canaan, bordering on Berkshire, 24 have been added to the church, and an uncommon engagedness appears, in professors especially. In Becket, a good work was begun in September last, which has produced an addition to the church of 56 persons.

Of Great Barrington and Otis, agreeable things are reported. The church in the latter place has been enlarged by the addition of 25 members. In Sheffield, 60, and in

Lenox a number it is hoped, have lately embraced the truth and joined themselves to the Lord. In North Marlborough, a very serious awakening begun in July last, which extended into both parishes, and has produced an increase of both churches. To the North parish 60 have been added and 29 to the South, and many others entertain a hope, that they are the Lord's. In Tyringham, 30, it is believed, have espoused the cause of Christ, and renounced their former impenitence and unbelief. These, it will be acknowledged, are pleasing notices and animating proofs of the goings of God in that part of our Israel. May those who name the name of Christ depart from all iniquity. As we move a little farther Eastward towards Connecticut River, we find the people attentive to religious instruction and public worship, though not exhibiting such peculiar and distinguishing marks of special influence from above, except in Plainfield, where seed, having been sown, has sprung up, at least thirty-fold. About 40 persons under this divine operation, assign themselves to Christ, as having chosen him above father or mother, wife or children. Thence to the North but 4 or 5 miles, in the town of Hawley, Franklin county and again we meet with wonders of redeeming mercy hopefully exerted in the redemption of many souls. There the flying of sinners to the Savior has seemed like a cloud, and doves flying to their windows. In May of 1815 solemn traces began to appear of a good work, that a preached word was not wholly unattended with the Holy Ghost sent down from heaven. Some were awakened, and the cry began to be heard, "What shall we do?" This situation of things continued during summer and autumn. The winter was more fruitful in the things which cheer the heart, and give peculiar delight to the humble soul. And when spring again returned, the spiritual rain of heaven came down copiously, and converts seemed to multiply as the drops of the morning. According to computation not less than 200 have been enabled to look upon themselves with astonishment, and to say, "What hath God wrought?" A part only of these, about 58, have as yet publicly entered into covenant. The adjoining town of Ashfield, though in some respects unhappily divided has not been left to mourn in hopeless destitution; but the gift of the Holy Spirit to turn the hearts of 30 or 40 to the Lord has left them a comforting token of the gracious presence of Him, who dwelt in the Bush. In Conway, a somewhat greater effusion from the passing cloud has been witnessed. The number of hopeful converts is rather larger, and the engagedness of the people continues in a more promising state. In Gill, the same divine power has been displayed. In almost all the towns in Franklin Association there are things, in greater or less abundance, which indicate, that God does not altogether hide his face, nor take away his Holy Spirit, from them. Christian quietness and liberality are observable traits of character among them, and the hands of the faithful are rather acquiring than losing strength.

We now pass into the limits of Hampshire Central Association, a truly favoured spot, the smell of which is as a garden of flowers, and as a field, which the Lord hath blessed. So large a tract of country and population, so richly overflowed, and supplied with heavenly grace in so short a period, does not meet our eye in any other quarter in this state. The town of Williamsburgh was the first and not the least in the enjoyment of this signal visitation from the God of all mercy. So early as July of the past year, the attention of this people began to be aroused, their ears opened to hear, and their hearts to embrace, the word of salvation. It was not until some time in the winter following, that the banners of the cross were waved with visible and triumphant effect in numerous other places of this vicinity. In the whole Association, there are sixteen churches supplied with pastors, and scarcely one is left without reason for peculiar gratitude to God for a share in those refreshings, which his presence affords. The appearances have been rather the most signal and extraordinary in Hadley, and more than two hundred are hopeful subjects of a saving change. It will not comport with necessary brevity, in this cursory view of the Lord's doings, to be express upon all the particulars, which might impart satisfaction to the devout observer of God's kind dealings with men. To those acquainted in that section of the country, it will suffice for exciting in them grateful emotions and praise to God, to be informed, that the throne of God is in the midst of them, that the Lamb enlightens them, that the pure river of the water of life supplies them with drink, and the tree of life with food and healing. In surveying the same cause under the fostering care of a merciful Providence, in Hampden, our feelings meet with no unpleasant reverse. Though religion does not flourish there to the same extent, as we have seen elsewhere; yet in a large proportion of the towns, a great revival has taken place, and very respectable numbers are added to the church. In Ware the religious state of the people is very promising. The work of the Spirit has been in a growing flourishing state for many months, many have tasted that the Lord is good. In other places we are happy to find, that the friends of Zion do not altogether despond, though they are not yet so happy as to see the same things, in as great degree, among themselves, as they hear of others. It is thought, that where no very extraordinary work is visible, a considerable degree of sensibility and attentiveness exists, and the way we hope is gradually paving towards greater things than these.

Concerning the religious state of our literary institutions, we have to remark that much hope and comfort are cherished in reference to it. In Williams' College, religion mingles itself with the pursuit of science, in a manner very flattering to the future hopes of the church; and in the Andover Seminary, the religious character of the students is full of promise with regard to their future usefulness, when they shall be brought upon the stage of active life. The prospects of the church are also brightened in no small degree, by the number and character of the students of Phillips' Academy, which consists wholly of youth, preparing for entrance upon the higher branches of classical study, and a considerable proportion of them, destined, in their own views and purposes, to the Christian ministry. Many are supported on charity, for which they are indebted to the munificence of the liberal in that vicinity, and especially to some female exertions, which are striking instances of zeal to help the cause of Christ by raising up faithful ministers to supply the destitute.

In a retrospect of the work of God in Massachusetts, a number of obvious remarks presents themselves.

1. That the genuineness of the religious exercises which are the subject of our hope and the occasion of our gratitude, is evidenced by the very little appearances of irregularity and disorder, that have occurred, in the many awakenings that have taken place, and the very satisfactory proofs that have been given of deep compunction for sin, and humble reliance on the sovereign mercy of God in a compassionate Redeemer.

2. It is observable, that where religious operations have been the most distinguished, the people have been led to a particular attention to concerts* and other meetings for prayer, to days of public humiliation and fasting, to catechetical instruction, as well as to the more ordinary and general means of religious improvement.

3. That there is an observable coincidence between special revivals and an established habit of public liberality and charity. These appear to flourish side by side.

The most animating and pleasing information has been received from the delegation of the general Assembly of the Presbyterian church in the United States. It appears that God has, in a glorious manner, been pouring out his Holy Spirit on many churches within their bounds. It may be truly said, that they have experienced a season of refreshing from the presence of the Lord. At no former period have the interests of Zion opened such flattering appearances. Numerous societies during the past year, of a charitable, moral, and religious nature have been formed. The Theological Institution at Princeton, under the care of the General Assembly, is in a flourishing condition. The number of students at present, is between 30 and 40. A missionary spirit appears to be increasing among them. From Connecticut we learn, with heart-felt gratitude, the wonderful works of God in that State. The report of the delegation from the General Association of that Commonwealth was truly of an exhilarating nature; a very remarkable out-pouring of the divine Spirit has been experienced in many of their churches and congregations. Many have been hopefully brought to a knowledge of the truth as it is in Jesus. "This is the Lord's doing and it is marvellous in our eyes." He is appearing in his glory to build up Zion. There are also good things related to us, concerning the religious state of the people in New Hampshire and Vermont. In many places in each of those sections of the country, encouraging and animating things are, and have been, springing up to warm the hearts of those, who love God, and seek the peace of Jerusalem. May we be so happy as to see the cause of our beloved Immanuel still gaining ground, the enemy of souls falling before him, and the influences of the Spirit continuing to rectify the hearts and affairs of men, until all shall know the Lord from the least to the greatest.

Per order, JOSEPH FIELD, *Chairman.*

The Committee, appointed to consider the subject of the profanation of the Lord's day, reported. After considerable discussion, it was voted that, as a decision respecting the execution of the law relative to the Sabbath, is now pending before the Supreme Court of this Commonwealth, this Association would, for the present, only recommend, that all Christians in our connexion, faithfully use their influence according to their discretion to cause the Sabbath to be duly observed.

The Committee on expences reported, and the report was accepted.

Voted that the next meeting of this Association be holden at the Rev. Mr. Porter's, Belchertown.

Voted that the Unity Association be requested to appoint a preacher for the public lecture.

Adjourned until 5 o'clock tomorrow morning. Closed with prayer by the Moderator.

Friday morning met according to adjournment.

Voted that this Association present their thanks to the executive Committee of the New England Tract Society for their communication by the Rev. Dr. Morse, and that we join with them in recommending the formation of Auxiliary Societies for the distribution of religious tracts.

Voted that the Rev. Richard S. Storrs, jun. the Rev. Jedidiah Morse, D. D., and Jeremiah Evarts, Esq. be a Committee of publication.

Voted that the narrative of the state of religion and the address to the churches, be published in the Panoplist; and that a sufficient number of the address be printed in a pamphlet form, and sent to the ministers in connexion with this body, with a request that they would read it publicly in their congregations; and that 500 Copies of the petition to congress respecting the carrying and opening the mail on the Sabbath, be printed, and circulated through the respective associations in our connexion, and that efficient measures be taken to obtain subscribers for them.

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* *It is understood in this body, that the monthly concert attended in this and in foreign countries, has been blessed as a very great means of promoting a spirit of religious attention in many places.*

The preceding minutes were read and corrected, and voted that a copy of them be transmitted to the committee of publication, with instructions to publish such extracts as they may think proper; and that 300 copies of the extracts together with the narrative of the state of religion be printed in a pamphlet and a suitable number be sent to the Ecclesiastical bodies in our connexion.

Voted that the thanks of this Association be presented to the Rev. John Nelson, and, through him, to his society, for their kind attention and Christian hospitality to this body during the session.

Voted that this Association present their thanks to the Moderator and Secretary and Scribes for their services.

The Association then united in singing the Cii Ps. 2 part.

The meeting was then closed with prayer, in which the Rev. Eli F. Cooley led.

Voted to dissolve this Association. JACOB CATLIN, *Moderator.*

Attest. SAMUEL MEAD
EZEKIEL L. BASCOM } *Scribes.*

Samuel T. Armstrong, Printer, No. 50, Cornhill, Boston.

EXTRACTS

FROM THE

MINUTES OF THE GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER.

THE General Association of Massachusetts Proper convened at Belchertown, June 24, 1817.

The Rev. THEOPHILUS PACKARD was chosen Moderator; the Rev. WILLIAM BASCOM, Scribe; the Rev. THADDEUS POMEROY, Assistant Scribe.

Delegates from the Associations specified were present, as follows:

The Rev. Azariah Clark, and Rev. Jonathan Lee, from *Berkshire Association;*
Rev. Samuel M. Emerson, and Rev. Roswell Hawkes, *Mountain;*
Rev. Theophilus Packard, and Rev. Moses Miller, *Franklin;*
Rev. Joel Hayes, and Rev. Elijah Gridley, *Hampshire Central;*
Rev. Joel Baker, *Hampden;*
Rev. Daniel Tomlinson, and Rev. Joshua Crosby, *Brookfield;*
Rev. Joseph Lee, and Rev. Joseph Estabrook, *Westminster;*
Rev. John Bullard, and Rev. William Bascom, *Unity;*
Rev. Thaddeus Pomeroy, and Rev. Reuben Emerson, *Union of Boston and Vicinity;*
Rev. Samuel Walker, and Rev. Brown Emerson, *Salem and Vicinity;*
Rev. Joshua L. Willson, and Rev. Samuel Fisher, *Gen. Assembly Presbyterian Church;*
Rev. David D. Field, *General Association of Connecticut;*
Rev. Drury Fairbanks, *General Association of New Hampshire;*
Rev. Thomas A. Merrill, and Rev. Jacob Allen, *General Convention of Vermont.*

Also, the Rev. Enoch Hale, Secretary of this Gen. Association, and the Rev. Experience Porter, minister of place.

The Moderator opened the meeting, by leading in prayer for divine direction.

The Rev. Messrs. B. Emerson, Merrill, and Hale, were appointed the Committee of Arrangements. The session closed with prayer by the Moderator.

June 25. Prayer by the Moderator.

Voted, That Delegates from this Association the last year to other ecclesiastical bodies, who may be present, be invited to a seat as honorary members.

The Scribes were appointed a committee, to make the usual distribution of the Minutes presented to this Association, from the ecclesiastical bodies connected with it.

The Rev. Messrs. Miller, B. Emerson and Merrill were appointed a committee to take minutes of the narratives, and prepare a summary account of the state of religion and of the churches.

The Secretary stated, that in the burning of his house, in October last, the Records of this General Association had been destroyed.

Voted, That the Rev. Messrs. Enoch Hale, Joseph Lyman, D. D. and Payson Williston, be a Committee to prepare an historical account of the rise and doings of this General Association, and report at the next meeting.

The Rev. Messrs. Estabrook, R. Emerson and Crosby, were appointed a Committee to audit the accounts of the Secretary.

A Committee was appointed, viz. Rev. Messrs. Crosby, Bullard and Baker, to consider what measures are proper to be taken in regard to the Sabbath.

The Association voted to unite with the church in this place, as requested, in communing at the Lord's Table, at 5 o'clock.

Delegates, to ecclesiastical bodies connected with this Association, were appointed, as follows. To the General Assembly of the Presbyterian Church of the United States, which is to meet in Philadelphia the third Thursday in May, 1818, the Rev. Richard S. Storrs jun. and the Rev. Joseph Field; and the Rev. Thomas Snell substitute to Mr. Storrs; and the Rev. Theophilus Packard substitute to Mr. Field.

To the General Association of Connecticut, which is to convene the third Tuesday in June, 1818, at Middletown, the Rev. Experience Porter, and the Rev. Enoch Hale, his substitute; the Rev. Theophilus Packard, and the Rev. Josiah W. Cannon, his substitute.

To the General Association of New Hampshire, which is to meet at Exeter, the third Tuesday in September, 1817, the Rev. John Nelson, and the Rev. Timothy M. Cooley, his substitute; the Rev. David Palmer, and the Rev. John Bullard, his substitute.

At 2 o'clock P. M. the Association attended religious worship. The Rev. John Bullard preached. His text was Acts xi, 23, 24. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." After the religious service, narratives of the state of religion in the churches, connected with this General Association were heard until 5 o'clock: when the Lord's supper was administered.

The Moderator closed the session with prayer.

June 26. The session was opened with prayer by the Moderator; and the minutes of yesterday were read.

Communications from the Rev. Ebenezer Porter, D. D. delegate to the General Assembly of the Presbyterian church; from the Rev. Thomas Punderson, delegate to the General Convention of Vermont; and from the Rev. John Woodbridge, delegate to the General Association of Connecticut were received and read.

Narratives of the state of religion, were continued and finished.

The Rev. Messrs. John Codman, and Samuel M. Emerson, were appointed Delegates to the General Convention, of Congregational and Presbyterian Ministers in Vermont, which is to be holden in Middlebury on the second Tuesday in September next; and the Rev. Messrs. Gordon Dorrance, and Joshua Crosby, their substitutes.

The Committee appointed to consider what measures are proper to be taken, in relation to the Sabbath, reported. After some discussion, the Association voted, that they fully approve of the measures, which have been taken in various parts of the Commonwealth, to promote and effectually secure the due sanctification of the Sabbath; and that they recommend the continuance of such exertions, till the most desirable object be obtained.

The Address to the churches, prepared by a committee appointed for the purpose the last year, was read and accepted. It is as follows:

The General Association of Massachusetts Proper to the several Churches in their connexion.

BRETHREN AND FRIENDS,

BEING assembled to learn your state, to consult your welfare, and to cherish sentiments of mutual love and kindness, we feel prompted, by inclination and duty, to address you on subjects intimately connected with your most precious interests.

While we have much cause of thankfulness to the Great Head of the Church for the continuance of many inestimable privileges, and for the recent bestowment of numerous other precious tokens of his love, we must not forbear to mention, that, as a people, we have for years been suffering the just judgments of heaven; and that God hath been plainly manifesting that he hath a controversy with us.

Although a commendable spirit of prayer, and of Christian beneficence, in extending the blessings of the Gospel to the destitute in remote regions and foreign nations, has been manifested in many places: yet must it not be acknowledged, that there has been a criminal negligence with respect to the promotion of vital piety, and purity of morals in our own societies and neighborhoods, if not in our own families? Can it be denied, that profaneness, Sabbath-breaking, intemperance, worldliness and irregularities of various kinds, are prevailing sins? Can it be denied, that multitudes, in the midst of this Christian land, are living in a very gross neglect of Gospel institutions; and, in respect of their religious state, are little superior to heathens! Are not many children growing up in our very neighborhoods, ignorant of God and of Christ? We ask you then, brethren, seriously to consider, and lay these things to heart;—to inquire, if viewing such sins with indifference, is not in fact countenancing, and being partakers in them:—and to reflect, if it be not, in part at least, for such neglect in Christian professors, that we are feeling the displeasure of the Almighty!

In view, then, of existing evils we feel constrained, Christian friends, to offer you our most friendly counsel. In the first place, we would call upon all to take an affecting view of prevailing sins; to be deeply humbled before God, and to unite in one general supplication, *Spare thy people, O Lord, and give not thy heritage to reproach.* With your prayers let your alms, and your exertions for the good of the poor souls around you, arise for a memorial before God. We would not in any wise suggest the thought, that you should feel, or do, less for those in remote regions, who are perishing in ignorance and sin. But surely it is high time we should awake to a livelier concern for the moral and religious improvement of those, who are in little less danger of perishing at our very doors. While you devoutly supplicate God to animate your zeal, to direct your way, and crown your exertions in this benevolent work, as well as for the out-pouring of his Spirit upon churches and societies, be exhorted to the vigorous use of those means, by which, through the blessing of God, we may reasonably hope for the revival of religion, and improvement of morals. The circulation of religious Tracts is obviously a very important mean to this end. The united exertions of good men, in Moral Societies, is another most likely to be productive of much benefit. Union gives strength and courage. A few friends to order and virtue, thus associated in every town, and acting with prudence, firmness and a good spirit, would render essential service to the community.

In regard to the due observance of the Lord's day, we apprehend that much may be done, by the friends of religion, not only by enforcing the law against its violation, as it now exists; but by the exemplary observance of it by themselves and families; by kind admonitions and friendly expostulations, with those who do not properly observe it; and by continual endeavors to convince all of its perpetual obligation, and incalculable utility. We especially recommend to your solicitous attention the religious instruction of children, both in families and schools. The rising generation is the hope of our land. If youth are not early taught the principles of religion and virtue, there is great reason to fear, that they will grow up in ignorance of God and their duty; and instead of being blessings will become nuisances to society. We would suggest the propriety of constant care to procure, as far as may be, religious instructors; that the Bible be daily read in schools; and that the children be regularly taught from the Assembly's Catechism.

But, brethren, we have not time any further to urge these offices of kindness. Your awakened attention, we trust, will sufficiently point them out; and we conclude our address with one word, more particularly in reference to the religion of your own hearts. We say then, beloved brethren, *Stand fast in the Lord.* Cultivate a zeal for God and truth, which is according to knowledge, and that divine charity, which is the bond of perfectness. Hold fast the form of sound words, and beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. At the same time, take no less heed, that your belief in Scripture doctrines be not a mere barren speculation. Remember, always, that faith to be genuine, must be a living principle; that grace does not supersede duty; and that by works is faith made perfect. Amidst the prevailing errors of the times is not this one? That the mere belief of Gospel doctrines ensures salvation! But let us never forget, that we may be speculatively right, and yet practically wrong; that the temper and life are the only sure criterion of Christian character. While then in the fear of God, and the love of his truth, we assiduously labor to maintain the faith once delivered to the saints, let us continually bear in mind, that to be Christians indeed, we must possess the gentleness and the meekness of Christ; that without charity we are nothing. Be it our constant concern to keep the unity of the Spirit in the bond of peace; to be clothed with humility, to follow peace with all men, and holiness, without which no man shall see the Lord. Thus shall we adorn the doctrine of God our Savior, and through the riches of his grace receive the end of our faith, even the salvation of our souls. Amen.

The Rev. Messrs. Walker, Woodbridge and Field, were appointed to report a measure proper to be adopted, respecting the establishment of a Domestic Missionary Society: who reported,

That a committee of twelve persons be appointed, to consider the expediency of establishing a Domestic Missionary Society, to assist needy parishes and places within the limits of Massachusetts Proper, that they may enjoy Gospel preaching; and if, in their view, the object be desirable and attainable, to take measures for the formation of such a Society. The report was accepted; and the following gentlemen were appointed on the Committee: viz. The Rev. Drs. Jedidiah Morse, and Samuel Worcester, Hon. Nehemiah Cleaveland, Rev. Justin Edwards, Hon. Daniel Waldo, Hon. Solomon Strong, Rev. Alvan Hyde, D. D. Rev. Theophilus Packard, Rev. Timothy M. Cooley, Rev. Thomas Snell, Hon. Ezra Starkweather, Rev. John Woodbridge.

Voted, that it be recommended by this General Association, to the churches in the places in which they shall hold their meetings, to celebrate the ordinance of the Lord's supper, if convenient, in the course of the sitting of this Association.

Voted, that it be recommended by this General Association to the ministers and churches connected with it, to use special exertions for the instruction of youth and children in the knowledge of the Holy Scriptures.

Voted, that the Rev. Messrs. Joseph Lee, Cyrus Mann, and Joseph Estabrook, be a Committee, to prepare a pastoral Address for the next year, and submit it to this General Association; and that they be requested to pay particular attention to the preceding vote and point out the methods in which the knowledge of God's sacred word may be most successfully imparted to the young.

Voted, to appoint a person in each Association connected with this body, to make correct returns to the Secretary, at the next meeting of the General Association, of the ministers, churches, and baptisms administered during the year, in their respective connexions. (According to the Rule adopted, June, 1813.) The persons appointed are as follows:

Rev. James Bradford, for Berkshire Association; Rev. Roswell Hawkes, Mountain; Rev. Moses Miller, Franklin; Rev. Enoch Hale, Hampshire Central; Rev. Isaac Knapp, Hampden; Rev. Daniel Tomlinson, Brookfield; Rev. Ezekiel L. Bascom, Westminster; Rev. William Bascom, Unity; Rev. Thaddeus Pomeroy, Union; Rev. Brown Emerson, Salem and Vicinity; Rev. Jonathan Allen, Haverhill; Rev. Leonard Withington, Essex Middle.

Voted, that the next meeting of this General Association be holden in Middlefield, at the house of the Rev. Jonathan Nash, the fourth Tuesday in June, 1818, at 5 o'clock P. M. and that the Hampshire Central Association be requested to appoint the preacher to deliver the Associational Sermon.

Voted, that the Secretary make extracts from the minutes of this meeting, including the Narrative of the State of Religion and the Address to the churches, procure them to be printed, transmit a suitable number of copies to the several Ecclesiastical bodies connected with this General Association, and a copy of the Address to each minister associated within its limits.

The Committee, appointed to prepare a Narrative of the state of religion, read their report, which was accepted.

NARRATIVE OF THE STATE OF RELIGION.

THE general Association of Massachusetts Proper, on reviewing the state of religion within their bounds, and the churches in their connexion, find much reason for gratitude to the God of all mercy. While they deeply lament an abatement in the power and progress of those glorious revivals, which were noticed at their last meeting, they are happy to express their confident persuasion, that the adorable Redeemer has not yet withdrawn from this portion of his Zion the animating tokens of his special regard. He has not ceased to be favorable to his heritage; he has not in anger shut up his tender mercies.

In the *Association of Berkshire*, we discover pleasing indications of the presence of the Holy Spirit, in his awakening and renewing, as well as sanctifying and enlivening influences. While faithfulness in duty, and increasing attachment to the interests of the church, in no inconsiderable degree appear among the friends of Jesus;—his enemies have, in many instances, been disarmed by his all-conquering grace, and induced to submit themselves, willing captives, to the King of Zion. In *Becket* and *Sandisfield*, the work of God has been signally received; and in *Lanesborough*, about sixty persons have, it is hoped, been added to the Lord.

In the *Franklin Association*, though no towns have, within the last year, been specially favored by the effusions of the Spirit, the churches are walking n the faith and order of the Gospel. Charitable institutions have increas-d, and exert a very salutary influence. More than two hundred persons ave been received to the communion of the churches.

Within the limits of the *Hampshire Central Association*, where lately he displays of divine power and glory were more frequent and conspicuous, han in any other portion of the state, we still observe not a little to excite ur joyful praises; the fruits of the work of grace remain; and, in some nstances, believers are encouraged, from the aspect of recent events, to ope, as well as pray, for a new season of refreshing from the presence of he Lord. The number of ecclesiastical societies, in this connexion, is sixeen; and, within the last twelve months, not far from nine hundred hopeful onverts have been added to the churches.

If we do not find in the *Hampden Association* striking proofs of the presnce of Christ, in subduing his enemies to the obedience of the faith; we do ehold the numerous traces, the unbroken monuments, of his former trimphs. His disciples do not forget to pray and devote their powers to the oble purpose of extending the boundaries of his kingdom. Large accessions ave been made to the churches here, particularly in *Springfield*, *West pringfield, Blandford, Tolland, Granville, and Monson;* and, in several laces, where the regular administration of the Gospel has not been enjoyed r many years, an ardent desire begins to be manifested, for the possession f this inestimable privilege.

In the *Westminster Association*, there are the visible tokens of the gracious presence of our God and Savior. A zealous regard to the interests of religon, and disinterested efforts to spread the knowledge of the truth as it is in esus, are in many cases, observable; and, in several societies, the Lord has ppeared in his glory, to the joy of his people, and it is fervently hoped, to the ternal salvation of sinners. A special work of grace, under auspicious cirumstances, has commenced, and is increasing, in *Ashburnham*, *Westminster*, *Athol*, and *Royalston*. In *Athol*, *twenty six* have been added to the church; nd in *Royalston*, *thirty-six*.

In the *Brookfield Association*, the happy fruits of the religion of Christ are apparent in the harmony of ministers and churches; and in the fervor of their attachment to the distinguishing doctrines of the Gospel. God has not forgotten to be gracious to his children, nor has he shut out their prayers. *Leicester*, *Oakham*, *North Brookfield and Greenwich*, have been refreshed by the showers of heavenly influence. In these towns, the instituted means of salvation have proved, through the sovereign grace of God, mighty to the conversion of souls.

From the *Union Association*, we have pleasing accounts of the benevolent xertions of many individuals to promote the common cause of vital Christianity. We have heard, with no ordinary satisfaction, of endeavors, which have been nade, to train up children and youth at home, in knowledge, virtue, and piety as well as to extend the benign influence of the Gospel to those abroad, who have ever been strangers to its life-giving power. We are happy also to learn, that, in this vicinity, where the doctrines of the cross have not, in times past, been usually received, there is reason to believe, evangelcal sentiments are beginning to prevail. To a few towns, comprehended in his Association, God has been peculiarly gracious; he has caused the hearts of his children to sing for joy. In *Charlestown* and *Bridgewater*, he has displayed, in an eminent degree, the glory of his distinguishing love. In the former place, one hundred, and in the latter, one hundred and fifty have become he hopeful subjects of his regenerating grace.

Within the limits of *the Association of Salem and Vicinity*, though no special revivals of religion have been witnessed since our last meeting, there s yet evidence, that the cause of truth is advancing; and exertions for doing good to the bodies and souls of men, are increasing. In the town of Salem, twenty-five benevolent societies exist, in active operation; and in the towns adjacent, a laudable zeal is evinced, in the various works of Christian charity.

From the *Unity Association* we learn, that, while lukewarmness in religon too generally prevails, within their limits, there is exhibited a growing attachment to the interests of genuine morality, and the institutions of the Gospel; and the animating hope is entertained, that, in some places, those seeds are sown, which, by a divine blessing, will take root, spring up, and bear fruit unto eternal life.

We cannot fail to notice, with the most lively gratitude to the Author of all good, the peculiar smiles of his Providence on the *Theological Institution* in Andover. Its prosperity and usefulness have been great. At present, the number of students in the several classes, is about seventy.

In nearly all the Associations, connected with us, are to be seen the blessed effects of the late glorious effusions of the Spirit of God on our churches and congregations. Instances of eminent piety are multiplied! Benevolence now *appears* to be the prominent feature in the Christian character. By the formation of societies, designed to promote those objects, which have immediate relation to the prosperity of the kingdom of Christ, the sphere of charitable operation is much enlarged. In many instances, unprecedented efforts are used for the instruction of children and youth, the rising hope of our churches; and generally, perhaps, the permanent importance of this object, though not *felt*, as it ought to be, is, in some degree, realized and acknowledged. Vice and profaneness have certainly received a powerful check. Sobriety of manners, and a decent regard to the ordinances of the Gospel, are, more commonly than they once were, accounted reputable to individuals, as well as necessary to the welfare of society.

In most of our churches, the monthly concert for prayer is constantly observed, and regarded as a very precious and animating season.

Leaving this commonwealth, we find, in other regions of our country, many things to gladden our hearts.

The report from THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH gives an encouraging view of the state of religion and morality, within the limits of that highly respectable body.

Embracing, as it does, the Middle, Western, and Southern states, a territory of vast extent, including large and populous regions, comparatively destitute of religious privileges, we see within its bounds indeed, much to awaken our sympathy and grief. Affecting is the consideration, that a large proportion of the people in those regions are strangers to the advantages of a regular Christian ministry, and that thousands are annually dying without the means of grace. But we are happy in possessing unequivocal evidence, that, in the western part of the Union, where the tide of infidelity and licentiousness had, until lately, threatened to sweep away every vestige of truth and godliness, HE, who stilleth the waves of the sea, hath uttered his voice, and that tide is arrested in its desolating course. In many places, where the enemies of the Gospel, a few years since, set their faces against its holy doctrines and institutions, with unblushing hardihood, an open opposer of Christianity can now hardly be found. This great alteration in the public views and feelings, through a large extent of the western country, is ascribed, under God, to the wide dissemination of the Scriptures by Bible Societies and the agency of diligent and faithful missionaries.

Coming into the middle states, we are presented with a view of increasing prosperity to the church at large, and of very signal effusions of the Spirit, in several parts of the vineyard. In the towns of *Newark*, *Elisabethtown*, and *Orange*, in New Jersey, many have, it is hoped, experienced a work of divine grace in their hearts. In several parts of the state of New York, very large accessions have been made to the kingdom of Christ, and many sinners are still fleeing to his standard.

Pursuing our northward course, we enter the favored state of *Connecticut*. Here we find twelve Associations of ministers, all connected with their General Association, and united, to an uncommon degree, in religious sentiment, affection, and practice. Of the two hundred Congregational churches in the state, between 160 and 170 are supplied with pastors.

Although our brethren in Connecticut cannot record such wonders of grace within the last year, as they have formerly witnessed, yet they behold with joy the precious fruits of those numerous and powerful revivals, for which that state has been distinguished.

A considerable number of towns, however, have, within the year past, been vored by the out-pourings of the Spirit; and many hundreds have been dded to the churches connected with the General Association.

Numerous benevolent societies have been recently formed, and are sup-orted by an increasing patronage. Among these, we particularly notice a *omestic Missionary Society* for building up the waste places within the state; *Society for educating pious and indigent young men for the Gospel minis-y; a school for educating heathen youth:* and *an Asylum for the instruction f the Deaf and Dumb.* These, with many other institutions of the same eneral character, receive a liberal support, and exert an extensive and lutary influence.

In *New Hampshire*, the cause of truth, we have reason to believe, is grad-ally gaining ground; the fruits of former revivals still appear; and many wns have recently been blessed by the special effusions of the Holy Spirit. atechetical instruction has been much encouraged, and promises great good the rising generation. The monthly concert for prayer is generally observed y the churches in this state.

While attending to the report of our brethren from *Vermont*, we felt ingled emotions of joy and sorrow. Not one half of the towns in that state re supplied with evangelical and well educated pastors; in some places estructive errors extensively prevail; and, in some instances, churches have ecome nearly extinct. There is, however, a brighter side of the picture. e, who can raise an army from a valley of dry bones, has quickened the ousands of dead souls, and caused them to rejoice in his salvation. It is elieved, that in each of the following towns, more than a *hundred*, and in ome of them more than *two hundred*, have been made the subjects of enewing grace: *Castleton*, *Benson*, *Fair-Haven*, *Hubbardton*, *Brandon*, *iddlebury*, *Cornwall*, *New-Haven*, *Putney*, *Westminster*, *Wilmington*, *ontpelier* and *Danville*. More than thirty other towns in the state have een blessed with special revivals. We rejoice to hear, that the great work hich prevailed in Middlebury, extended to the college in that town; and everal of the students were sharers in its blessings. It is probable, that, in previous year, has Vermont been so highly favored, by the out-pourings the Spirit, and the rich displays of grace in the conversion of sinners. armony and Christian affection are generally observable in the churches in is state, as well as in those of New Hampshire.

On the whole, though we find much to deplore, we see more to animate d comfort our hearts. God has not withdrawn his Spirit from our land, or has he forgotten to do us good. The day in which we live, is a day of onders. The glorious things that have been spoken of the city of God, e in course of rapid fulfilment. One spirit seems to animate the Christian orld;—a spirit of love to Christ, and zeal for the prosperity of his kingdom. uch of this spirit appears in our land. An increasing harmony is manifest, nong the ministers and friends of the Redeemer. The fervent prayers of ousands daily ascend, as incense, to the throne of God. Nor do they cend in vain. Jehovah hears, and he will answer. He will arise, and ead his own cause, and fill the earth with his glory. The Sabbath of the orld shall surely come. *Hath he said? and shall he not do it? Hath he oken? and shall he not make it good?* Let us wait upon the Lord, and ever faint.

Voted, unanimously, that this Association entertain a very grateful sense of the kind-ess and hospitality of the Rev. Mr. Porter, and of his church and people, in making ample ovision for them during the present session.

Voted, that the thanks of this Association be presented to the Rev. Moderator, Secre-ry, and Scribes for their faithful services on the present occasion.

The Association united in singing the 117 Psalm L. M. and in a prayer offered by r. Hale. The meeting was then dissolved.

THEOPHILUS PACKARD, *Moderator*.

Extracted from the original Minutes, by ENOCH HALE, Secretary.

Samuel T. Armstrong, Printer, Boston.

MINUTES

OF

THE GENERAL ASSOCIATION

OF

MASSACHUSETTS PROPER,

AT THEIR

SESSION AT MIDDLEFIELD, JUNE 23, 1818.

BOSTON:
Printed by Samuel T. Armstrong,
No. 50, Cornhill.
1818.

MINUTES

OF THE

GENERAL ASSOCIATION.

The General Association of Massachusetts Proper convened at Middlefield, June 23, 1818.

The following members were present:—

Rev Joseph L. Mills, Rev. Gordon Dorrance, from *Berkshire Association.*
Rev. William G. Ballantine, Rev. Isaiah Waters, *Mountain Do.*
Rev. Thomas H. Wood, *Franklin Do.*
Rev. Joseph Lyman, D. D. Rev. Hervey Wilbur, *Hampshire Central Do.*
Rev. Timothy M. Cooley, Rev. John Keep, *Hampden Do.*
Rev. Joshua Crosby, Rev Joseph Vaill, *Brookfield Do.*
Rev. Cyrus Mann, *Westminster Do.*
Rev. Daniel Huntington, *Union Do.*
Rev. Samuel Worcester, D. D. Rev. Robert Crowell, *Salem and Vicinity.*
Rev. William Neil, D. D. Rev. Leverett J. F. Huntington, *General Assembly of the Presbyterian Church in the United States*
Rev. Nathan Perkins, D D. Rev Erastus Scranton, *General Association of Connecticut.*
Rev. Walter Chapin, Rev. Elisha D. Andrews, *General Convention of Congregational and Presbyterian Ministers of Vermont.*
Rev. Enoch Hale, *Secretary of the Association,* and
Rev. Jonathan Nash, *Minister of the place.*

The Rev. Mr. Nash called the Association to the choice of a Moderator. The Rev. Joseph Lyman, D. D. was chosen. The Rev. John Keep was chosen Scribe, and the Rev. Daniel Huntington, Assistant Scribe.

The certificates of delegation were exhibited, and the meeting was opened with prayer by the Moderator The rules of the Association and the minutes of the last association were read.

The Rev. Messrs. Enoch Hale, Nathan Perkins, D. D. and William Neil, D. D. were appointed a committee of arrangements

Voted, That the Rev. Messrs. Theophilus Packard, and Experience Porter, delegates to the General Association of Connecticut, at their last session, and the Rev. Joseph Field, delegate to the General Assembly of the Presbyterian Church, be invited to sit with the association as honorary members.

Also, that the Rev. Drs. Morse and Hyde, members of the Committee appointed last year, on the subject of a Domestic Missionary Society, and the Rev. Abel Flint, Moderator of the late meeting of the General Association of Connecticut, receive a similar invitation.

Voted, to attend to the narratives of the state of religion at 10 o'clock, A. M. tomorrow.

Voted, to adjourn till tomorrow morning 8 o'clock.

The session was closed with prayer by the Moderator.

Wednesday morning, June 24. The Association convened according to adjournment, and the meeting was opened with prayer by the Moderator. The Committee of arrangements made their report. Rev. Messrs. Timothy M. Cooley, Joseph L. Mills, and Leverett J. F. Huntington, were chosen a Committee to take minutes from the narratives, and to prepare a summary report of the state of religion and of the churches, within our connexion.

Rev. Messrs. Alvan Hyde, D. D. Timothy M. Cooley, and Samuel Worcester, D. D. were appointed a Committee to make a nomination of delegates from this body to other associations and ecclesiastical bodies with which we are connected.

Rev. Dr. Morse and Rev. Mr. Scranton, were appointed a Committee to audit the accounts of the Treasurer.

The Committee appointed at the last meeting of this body "to prepare an historical account of the rise and doings of this General Association" presented, agreeably to assignment, their report, which was read by the Secretary; Whereupon

Voted, That the report be accepted, and that the Secretary be directed to record it, as a correct history of this Association; and that he also insert the names of those gentlemen who were elected members of the American Board of Commissioners for Foreign Missions in the year 1811.

Received from the Rev. Abel Flint from Connecticut, a very interesting statement of facts respecting the Asylum for the instruction of the Deaf and Dumb in the city of Hartford, upon which it was unanimously

Resolved, That this Association rejoice in the establishment of the Connecticut Asylum for the education of deaf and dumb persons, and would ascribe humble and fervent praise to the Giver of every good and perfect gift, for having crowned with such signal success, the efforts already made to communicate moral and religious instruction to a portion of that unfortunate class of our fellow beings. They very cordially recommend the Asylum to the patronage of the Christian public, and to their pecuniary aid especially; that the benevolent objects of this institution may be more effectually accomplished.

Voted, That the thanks of this Association be presented to the "Directors of the Connecticut Asylum for the education and instruction of deaf and dumb persons," for their present of fifty copies of their second Annual Report; and that these copies be distributed by the scribes among the members.

Voted, That the thanks of this body be presented to the General Association of Connecticut for the copies of their proceedings for 1817, and that they be distributed as above.

The Committee appointed to prepare a pastoral address to the churches, reported a draft, which was read and accepted. Rev. Messrs. Cooley, Keep, and Dr. Hyde, were appointed a Committee to prepare an address for the next year.

Voted, That the Association have a recess till 2 o'clock.

Met according to appointment and attended public worship. The Rev. Dr. Lyman preached the Annual Sermon from Eph. iv, 3, 4, 5, 6. "Endeavoring to keep the unity of the Spirit, in the bond of peace. There is one body and one spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

After a recess of twenty minutes the Association united with the church in this place, and a numerous assembly of visiting clergymen and members of other churches, to commemorate the Savior's dying love in the sacramental supper. The season was solemn and animating, in an unusual degree, to the disciples of the Redeemer.

The Rev. Enoch Hale was chosen Secretary for the three next succeeding years.

The Rev. Dr. Morse, of the Committee to whom was referred the subject of a Domestic Missionary Society, requested and obtained liberty to report in part, and the subject was deferred for further consideration tomorrow morning

Voted, to adjourn till tomorrow morning 8 o'clock.

The meeting was closed with prayer by the Moderator.

Thursday morning, June 25. The meeting was again opened with prayer by the Moderator. Delegates to the ecclesiastical bodies in connexion with this Association were chosen as follows: To the General Assembly of the Presbyterian Church in the United States, to meet at Philadelphia on the 3d Thursday of May, 1819, Rev Messrs. Thomas Snell, and Theophilus Packard--and Rev. Messrs. Joseph Goffe, and Zephaniah S. Moore, D. D. their substitutes.

To the General Association of Connecticut, to meet at Lyme, the 3d Tuesday of June, 1819, Rev. Messrs. Enoch Hale, and Josiah W. Cannon--and Rev. Messrs. Samuel Dana, and John Keep, their substitutes.

To the General Association of New Hampshire, to meet at Dover, on the 3d Tuesday o September, 1818, Rev. Messrs. Timothy M. Cooley, and John Bullard—and Rev. Messrs Samuel Osgood, and Samuel Walker, their substitutes.

To the Convention of Congregational and Presbyterian Ministers in Vermont, to meet a Peacham on the 2d Tuesday of September, 1818, Rev. Messrs. Gordon Dorrance, and Joshu Crosby—and Rev. Messrs. Reuben Emerson, and Nathan Perkins, their substitutes.

Rev. Jedidiah Morse, D. D. and Rev. Daniel Huntington, were appointed a Committee t publish the whole, or such parts, of the minutes of this meeting as they shall deem proper.

The Rev. Thomas H. Wood had leave of absence.

Voted, That it be understood as the sense of this body, and be put upon our records as standing rule, that those gentlemen who are admitted as honorary members, shall be allowe full liberty to take part in all deliberations; though they are not considered as entitled to vote and it is expected that they will give notice to the body, if they find it necessary to withdra before the close of the session.

The Committee on the subject of a Domestic Missionary Society proceeded in their report and presented their draft of a Constitution. Whereupon

Voted unanimously, That this Association approve the proposition to form a Domestic Mi sionary Society, and that the following Constitution, having been reported by the Committe and examined article by article, be adopted as the Constitution of said Society.

CONSTITUTION OF THE DOMESTIC MISSIONARY SOCIETY FOR MASSACHUSETTS PROPER.

1. The Society shall be called the *Domestic Missionary Society of Massachusetts Prope*

2. It shall consist of the members of the General Association of Massachusetts Proper f the time being, and of such other persons as shall either be duly elected, or subscribe the requ site sum for constituting membership.

3. The object of the Society shall be to assist needy churches and parishes, and waste plac within the limits of Massachusetts Proper.

4. Any person may become a member of the Society by subscribing *two dollars,* to be pa annually; and any person a member for life, by paying into the treasury, at any one tim *twenty dollars.*

5. The Society shall meet annually on Thursday in the week of the annual meeting of the General Association of Massachusetts Proper, at 9 o'clock, A. M.

6. Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be *twenty-four* Directors; *twelve* clergymen and *twelve* laymen, a Secretary, a Treasurer, and an Auditor; the two last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.

7. The Directors shall meet annually at the time and place of the meeting of the General Association, and at such other times and places, as they shall appoint; and may adopt such rules, and appoint such Committees, as they may judge conducive to the object of the Institution. And it shall be their duty to devise means for the support of missions, to appoint, instruct, and, if necessary, to recal missionaries, and prescribe the places where they shall labor; to fix the compensation of missionaries, and to pay them by orders on the Treasurer; and generally, to adopt such measures, from time to time, as they shall judge expedient for carrying nto effect the objects of the Society. They shall make report annually to the Society of their proceedings.

8. The Treasurer shall take charge of the funds of the Society, managing them, and keepng his accounts under such regulations, as shall from time to time be prescribed by the Directors.

9. The Secretary shall faithfully record the proceedings of the Directors, and in their name correspond with those persons who may have business to transact in connexion with the Institution.

10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

Per order of the Committee. **Jedidiah Morse**, *Chairman.*

The Association then deferred their business till 2 o'clock. P. M. and in pursuance of the preceding Constitution and vote, resolved themselves into "The Domestic Missionary Society of Massachusetts Proper," and proceeded to elect by ballot the following officers:

OFFICERS OF THE DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS PROPER.

Directors....(Geographically arranged.)

Clergymen.	*Laymen.*
Rev. Alvan Hyde, D D.	Joseph Woodbridge, Esq.
Rev. Theophilus Packard,	Col. David Mack,
Rev. Henry Lord,	Hon. Ezra Starkweather,
Rev. John Keep,	Nathaniel Smith, Esq.
Rev. Samuel Osgood,	Hon. John Hooker,
Rev. Joshua Crosby,	Col. Israel E. Trask,
Rev. John Fisk,	Gen. Salem Towne, jun.
Rev. Jedidiah Morse, D. D.	Hon. Nehemiah Cleaveland,
Rev. Samuel Worcester, D. D.	Hon. William Reed,
Rev. Sereno E. Dwight,	Deacon Samuel H. Walley,
Rev. Richard S. Storrs, jun.	Henry Gray, Esq.
Rev. Oliver Cobb.	Hon. Edward H. Robbins.

Secretary, Rev. Thomas Snell.
Treasurer, Josiah Dwight, Esq.
Auditor, Hon. Jonathan H. Lyman.

N. B. A meeting of the Directors is to be holden at Northampton, on the 3d Wednesday of October next, at 3 o'clock P. M. at the house of Mr. Theodore Lyman.

At 2 o'clock the General Association resumed their business according to the last vote.

A communication having been received from the General Association of Connecticut, and considered--*Voted,* That the Rev. Drs. Worcester and Hyde, and the Rev. Thomas Snell, be a Committee, to meet the Committee of the General Association of Connecticut, with such ther Committees, as may be appointed by other ecclesiastical bodies in N. E. with which we are connected, at Northampton, on the 3d Wednesday of October next, at 10 o'clock, A. M. for the purpose of inquiring whether any, and if any, what, method can be devised, in which hese bodies may more effectually cooperate, or in which there may be a more general and ffectual cooperation for the advancement of the Redeemer's kingdom.

The Committee for auditing the Treasurer's accounts made a report which was accepted.

Voted, That there be a recess till 6 o'clock. The time of the recess having elapsed, during which public worship was attended, and a discourse delivered by the Rev. Dr. Neil, the Association proceeded to business.

Voted, That the Scribes serve the Delegates from Connecticut with a notice of the doings f this body in regard to the meeting of their Committee at Northampton in October next; and hat the Delegates from this Association to the other ecclesiastical bodies in New England, ith which we are connected, be instructed to confer with them upon the same subject.

Voted, That the Committee of publication cause to be printed a competent number of copies the proceedings of this Association, and distribute a copy to the pastor of each church herein epresented. Likewise that they request the Editor of the Panoplist to publish so much of em as they shall judge expedient.

Voted, that the next meeting of this Association be in Pittsfield, at the house of the Rev. Heman Humphrey, on the 4th Tuesday of June, 1819, at 5 o'clock P. M. and that the Association of Salem and vicinity be requested to appoint the preacher.

Voted to adjourn to [illegible] o'clock tomorrow morning. The session then closed with prayer by the Moderator.

In the evening public worship was again attended, and a discourse delivered by the Rev. Mr. Huntington, of New Jersey.

Friday morning, June 26. The Association met, and the session was opened with prayer by the Moderator. The Committee appointed "to prepare a summary report of the state of religion," &c. read their report, which was accepted, and is as follows.

THE Committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and of other bodies in connexion with it, beg leave respectfully to submit the following

REPORT.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favored section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behavior, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the public ordinances of religion. It is also much to be lamented, that many of the churches, instead of exhibiting that elevated and fervent piety and faithful discipline, which would render them "terrible as an army with banners," are yielding to a spirit of worldliness and lukewarmness, which furnishes the enemies of the Lord with too much occasion for reproach, and triumph, and blasphemy. And we remark with painful sensibility, that some churches and parishes, once favored with public religious instruction, are suffering a" wasting "famine," not of bread, but "of hearing the word of the Lord." I these wastes of Zion, ignorance, error, profaneness and infidelity are prevalent for "where no vision is, the people perish." They present a claim, not to be resisted, to the tears and prayers and charities of the benevolent.

These are some of the dark traits in the religious character of this portion o the Lord's vineyard. They are not to be concealed: they are known and read o all men: and they fill the hearts of Christians with concern and anguish. Shoul this state of things continue, fearful must be the condition of many around us.

But we hasten to present the cheering features, in the complexion of th churches within our bounds, which can be recognized with no other feelings tha those of devout and admiring gratitude and joy.

The past year, though not marked with such extensive revivals of religion, a have on some occasions imparted a peculiar interest to the reports presented to thi body, has afforded much evidence, that the Lord hath not forsaken us, that ou God hath not forgotten to be gracious. The towns of Richmond, Lanesborough Hinsdale, Greenfield, Royalston, Ashburnham, Princeton, Holden, Wendal an Westminster, have been blessed with a season of refreshing from the presence the Lord. Encouraging tokens of seriousness and deep attention, have recentl appeared in Danvers, Lynn, Beverly, and especially in Marblehead. The spir of prayer has been poured out upon the churches, and many have become th subjects of deep religious impressions, and considerable numbers have been hopefully brought to the knowledge of the truth unto salvation. Not a small numbe of our churches are now rejoicing in the precious fruits of copious outpourings the Spirit in past years. It is stated, that but few instances of defection hav been noticed. The hopeful converts, many of whom are from among the yout continue stedfast in the faith, and adorn the doctrine of God our Savior. The monthly concert of prayer, excites a deep and lively interest, and is devoutly and generally attended. Our adored Redeemer, "walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand."

Increased and systematic attention has been paid, the past year, to the religious instruction of children and youth. Sabbath schools have been opened in many places, and crowds of children, both of the rich and of the poor, have been collected on the Lord's day, and instructed in the Holy Scriptures. With no ordinary feelings of approbation, we hail this happy expedient, as one that promises great good to the rising generation. It has already excited the attention of parents, to that ancient, but much neglected precept, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

The liberal are devising liberal things. If the pulse of holy charity is not as yet excited to the elevated standard of Christian duty; if some, through ignorance, and others through covetousness, "withhold more than is meet," still we have witnessed a liberality, which merits our grateful commendation. Missionary, Bible, and Education societies receive increasing patronage. And not a small number of associations more limited in extent, but not less active, some of males and more of females, are lending their aid to various objects of religious charity. The munificence of the Christian public has enabled the Board of Commissioners for Foreign Missions, to pursue a system of efficient measures, for diffusing the light of holy truth among the perishing heathen. Thirteen of our brethren are actively and ardently engaged as missionaries, at different stations, and on different continents, in this holy, self-denying, and glorious work. The smiles of heaven have attended their steps. More than eight hundred children are instructed in the missionary schools. From the Cherokee nation, we have received the gladdening intelligence, that a number have become subjects of serious impressions, and five have been introduced into the church, as the first fruits of the Gospel among these Gentiles.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." In this connexion we would notice with heart-felt gratitude the smiles of Zion's God upon efforts to prepare young men for the ministry. The Theological Institution at Andover, founded in unexampled liberality, endowed with ample resources, enriched and watered with the prayers of the faithful, is commended to the affections of the church, by the conspicuous success of its operations. From this seat of sanctified science, about one hundred and sixty young men have gone forth to the work of the ministry, and eighty-two, its present number of members, are preparing to follow them. In Williams' College, nearly one half of its students, about ninety in number, are the hopeful friends of religion. The American Education Society is furnishing aid to upwards of one hundred and thirty beneficiaries, in the different stages of their studies. Upon the success of these Institutions, the dearest interests of the church are suspended. They are fountains, whose streams shall make glad the city of our God.

Within the bounds of the General Assembly of the Presbyterian Church, the interests of the Redeemer's kingdom are advancing. Precious and interesting revivals of religion have blessed a number of the churches.—The monthly concert of prayer is generally observed.—Missionary labors have been attended with animating and extraordinary success; and many new congregations and churches have been recently established. Sabbath schools, and Bible classes are very generally encouraged, and commendable attention is paid to the rising generation. The Theological Seminary at Princeton is stated to be in a flourishing condition, and has fifty students preparing for the work of the ministry.—The General Assembly have earnestly recommended, that special attention be paid to the instruction of slaves and people of color: and a school has already gone into successful operation, under the care of the Synod of New York and New Jersey, the exclusive object of which is to educate men of color of hopeful piety and talents, with reference to their becoming preachers among their brethren. These measures, it is believed, will elevate the character of this unfortunate and degraded portion of the human family, and prepare them for their ultimate emancipation; an event which, we would earnestly hope, is not far distant.

In the State of Connecticut harmony prevails among ministers and churches and religion has revived in several places. The heathen school in Cornwall, though in its infancy, promises to become a "light to lighten the Gentiles." The Asylum for the deaf and dumb, excites a delightful interest among the friends of religion, and of man. It has introduced an unfortunate class of community to the felicities of social life; and what is more, infinitely more, to a knowledge of their Savior, and the method of salvation. The Domestic Missionary Society have been evidently blessed in their efforts to build up the waste places of Zion. Yale College is in a flourishing state: and charitable objects receive prompt and liberal support. "To do good and to communicate," is the character of this privileged section of the church. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river's side, as the trees of light-aloes, which the Lord hath planted, and as cedar trees beside the waters."

No delegation was present from New Hampshire; but from a correct source of information, we learn, That "revivals of religion, powerful, and resulting in the hopeful conversion of considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians; and that God has been pleased to call in from the world the greatest proportion of converts from among those, who in their infancy received the seal of baptism."

From our Brethren in the state of Vermont, we have received intelligence of a very interesting character. Upon many of the churches the Holy Spirit "hath come down like rain upon the mown grass, as showers that water the earth." Hundreds of hopeful converts have been gathered into the bosom of the church. Christians, in that "field which the Lord hath blessed," may adopt the inspired expressions, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

On the whole, though we find much in our country and in our guilty world to fill us with concern and sorrow, we certainly find very much to inspire us with hope and joy; and to encourage us to action. The prayers and efforts of Christians are accompanied with special tokens of the divine blessing. The church is increasing in stability, beauty and strength. "She is enlarging the place of her tent, and stretching forth the curtains of her habitations." Every friend of this divine and inspiring cause, we would address in the comforting language of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Per Order, TIMOTHY M. COOLEY, *Chairman.*

June 26, 1818.

Voted unanimously, That the thanks of the Association be presented to the Pastor, Church and Congregation in this place, for the very marked attention and hospitality which they have manifested to this body, during their present session—to present their thanks also to the choir of singers, for their generous and Christian attentions, and to express to them the high satisfaction afforded by their pleasing performances.

Voted, That the thanks of the Association be presented to the Rev. Moderator, Secretary and Scribes, for their faithful services during the present session.

Voted, That after singing and prayer the Moderator adjourn this Association *sine die.*

Prayer was accordingly offered by the Rev. Dr. Perkins, and the Association adjourned.

A true Copy of Records. Attest.

DANIEL HUNTINGTON, *Assistant Scribe.*

1819 (833)
1823
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EXTRACTS

FROM THE MINUTES

OF THE

GENERAL ASSOCIATION

AND

DOMESTIC MISSIONARY SOCIETY

OF

MASSACHUSETTS PROPER,

ASSEMBLED AT PITTSFIELD,

June 22, 1819.

CHARLESTOWN,
PRINTED FOR THE GENERAL ASSOCIATION.
S. ETHERIDGE, PRINTER.
1819.

FOR SALE,

BY GEORGE CLARK,

BOOKSELLER, Charlestown, (at his store, in the new Town-House, No. 2.) an assortment of valuable books, among which are the following,

A complete assortment of Carey's, Woodward's and Hudson's Bibles, of various sizes, bindings and prices, to suit purchasers.

Scott's Family Bible, Woodward's edit. 3 volumes 4to.		$24 00
Gill's Exposition 9 vols. 4to.		63 00
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Drelincourt on Death	do.	2 00
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Scott on Baptism		1 00
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Belpage's Addresses		1 00
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Cong. Lib. [illegible]

EXTRACTS

FROM THE MINUTES OF

THE

GENERAL ASSOCIATION

AND

DOMESTIC MISSIONARY SOCIETY

OF

MASSACHUSETTS PROPER,

ASSEMBLED AT PITTSFIELD,

June 22, 1819.

CHARLESTOWN,
PRINTED FOR THE GENERAL ASSOCIATION.
1819.
S. ETHERIDGE, PRINTER.

EXTRACTS

FROM THE MINUTES OF THE GENERAL ASSOCIATION AND DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS PROPER,

JUNE 22, 1819.

THE General Association of Massachusetts Proper, convened at Pittsfield. The following members were present:

Berkshire Association.

Rev. Samuel Shepherd,
Rev. Ebenezer Jennings.

Mountain Association.

Rev. Jonathan Nash,
Rev. Jonathan L. Pomeroy.

Franklin Association.

Rev. John Emerson,
Rev. Josiah Spaulding.

Hampshire Association.

Rev. Henry Lord,
Rev. James Taylor.

Hampden Association.

Rev. Timothy M. Cooley,
Rev. John Keep.

Brookfield Association.

Rev. Joseph Vaill.

Union Association.

Rev. Sereno E. Dwight.

Salem and Vicinity Association.

Rev. John Smith,
Rev. Enoch Hale, Secretary of the Association,
Rev. Heman Humphrey, Minister of the place.

General Assembly of the Presbyterian Church of the U. S.

Rev. Henry Axtell,
Rev. Jesse H. Turner.

General Assembly of Connecticut.

Rev. Joseph Harvey.

General Assembly of New Hampshire.

Rev. Eli Smith.

General Convention of Vermont.

Rev. Chester Wright,
Rev. Samuel Leonard.

The Rev Mr. Humphrey called the Association to the choice of a Moderator.

The Rev. Samuel Shepherd was chosen.

The Rev. Sereno E. Dwight was chosen Scribe, and the Rev. Joseph Vaill Assistant Scribe.

The Certificates of Delegation were exhibited; and the meeting was opened with prayer by the Moderator.

The rules of the Association were read.

The Rev. Messrs. Cooley, Nash, and Jennings were appointed a committee of Arrangements.

A request from the Berkshire Association was read, announcing, that information had been given them, that a general communion of the Churches in the vicinity of Pittsfield is expected to be attended during the present session of the General Association, and that the church in Pittsfield have authorized their Pastor to present an invitation from them to the members of the sister churches; and requesting, that the time of holding the communion of the churches may be on the afternoon of Wednesday, June 23.

Voted, To comply with the above request.

Voted, That the sermon be preached before the Association tomorrow morning at ten o'clock.

Rev. Drs. Lyman, Morse, and Hyde, and Rev. Mr. Snell, being present, were invited to sit as honorary members of the Association.

Messrs. Morse, Lord, Turner, Harvey, and Wright, were appointed a Committee to take minutes from the narratives of the state of the Churches.

Voted, To adjourn till tomorrow morning, 8 o'clock. The session was closed with prayer by the Moderator.

Wednesday morning, June 23.

The Association convened according to adjournment. The meeting was opened with prayer by the Moderator. The committee of Arrangements made their report.

The committee appointed at the last meeting of this body, to meet committees from other ecclesiastical bodies in New-England, "for the purpose of inquiring whether any, and if any, what method can be devised, in which those bodies may more effectually co-operate for the advancement of the Redeemer's kingdom," presented the following report—viz:

"Resolved, as the unanimous opinion of this Board,—

1. That the formation of a General Association for New-England, to receive the delegation from ecclesiastical bodies now sent to the State General Associations, would be inexpedient.

2. That the interests of the Churches in New-England are one, and that those interests will be best promoted through the medium of the existing General Associations, and by such measures as shall be calculated to increase their importance and efficiency.

3. That to secure a more united and efficient co-operation of these bodies, it is expedient that a delegation of three persons be appointed by each of them annually, to meet in joint Committee, to be called the Committee of Union, to deliberate on subjects of general interest to the Churches of New-England, and to digest and recommend measures for the promotion of their common prosperity, and the advancement of the Redeemer's kingdom generally.

4. That an invitation shall be held out to our brethren of Rhode Island and the District of Maine, to take part, as soon as they shall be duly formed for the purpose, in this simple plan for promoting general union.

5. That the Committee of Union meet, annually, the third Wednesday of October, at 11 o'clock A. M. at such places as shall be designated by them from year to year, after the first meeting, which shall be at the house of the Rev. Abel Flint in Hartford, in the State of Connecticut, October 13th. 1819.

6. That it be recommended that one, at least, of the Committee chosen a preceding year, by each of the ecclesiastical bodies, be re-appointed.

7. That the Committee of Union, at their first meeting, elect a Secretary, who shall hold his office during the pleasure of the Board: that they elect a Chairman at each meeting; and that they adopt, from time to time, such rules to regulate their proceedings, as they shall judge proper.

8. That at each annual meeting of the Committee of Union, a sermon be preached by some person to be appointed at the preceeding session.

Voted, That Messrs. Beecher, Worcester, Rowland, and Griswold, be a Committee of overture, to whom communications may be made, and plans suggested for said Committee to lay before the first meeting of the Committee of Union, should such a Committee be appointed."

The resolutions were discussed and approved separately, and the report was accepted.

Rev. Messrs. Taylor, Lord, and Jennings were appointed a committee to audit the accounts of the Treasurer.

The reports of delegates to other ecclesiastical bodies in connection with this, were read.

Voted, That the committee appointed to prepare a report from the narratives of the state of religion, be allowed to call for the documents necessary to enable them to make their report, at the opening of the session; and that this be a standing rule.

Attended divine service at ten o'clock. The Rev. John Smith preached the sermon before the Association, from Ezek. xxi. 27—*I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him.* After a short recess, attended to the narratives of the state of religion.

At the hour appointed, the members of the Association, and of the Domestic Missionary Society, united with the Church in this place, and a very numerous assembly of visiting clergymen and members of other churches, in celebrating the Sacramental Supper.* The occasion was peculiarly interesting and solemn.

A proposition from Union Association was committed to Messrs. Cooley, Smith, Morse, Hale, and Lord.

Messrs. Nash, Hale, and Cooley were appointed a committee to devise the best method of ascertaining the state of the Churches from year to year.

Adjourned till 8 o'clock to-morrow morning. The session was closed with prayer by the Moderator.

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* The whole number of communicants was estimated at about 750.

Thursday Morn. June 24th.

The meeting was opened with prayer by the Moderator.

Messrs. Morse, Lord, Axtell were appointed a committee to devise the best method for procuring the minutes of other ecclesiastical bodies connected with this, and for distributing the minutes of this Association among those bodies.

The Moderator obtained leave of absence, and the Rev. Dr. Morse was appointed to take his place.

Messrs. Hyde, Nash, and Taylor were appointed a committee to make a nomination of delegates from this Association to other ecclesiastical bodies with which we are connected.

The Association then suspended their business, and resolved themselves into THE DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS PROPER.

EXTRACTS

FROM THE PROCEEDINGS OF THE

DOMESTIC MISSIONARY SOCIETY,

OF MASSACHUSETTS PROPER,

June 24, 1819.

AT a meeting of the Domestic Missionary Society of Massachusetts Proper, at Pittsfield June 24, 1819, consisting of the General Association and members by subscription. The Rev. Jedidiah Morse, D. D. was appointed Moderator, to preside in the absence of the Moderator of the General Association.—The meeting was opened by uniting in prayer offered by the Moderator.

Several articles of the Constitution, and the doings of the Society at their meeting the last year, were read.

The Directors presented their first report, which was read and accepted, as follows:

Fathers and Brethren.

To put into operation a Society, like the one which now holds its annual meeting, requires time and patience. Immediately after the organization of the Society, its concerns were intrusted to a large Board of Directors. The first meeting of the Board was holden in October, at Northampton; at which time a sermon was preached, and a collection taken up in behalf of the Society. The meeting of the board was full, and the members entered upon their deliberations, deeply impressed with the importance of the work contemplated, and cheered by the hope, that these incipient measures, in their results, would feed multitudes with the bread of life, impart vigor to churches, sinking under the influence of error, organize new ones, and thus bring home to our divine Redeemer, a rich revenue of glory. The executive business of the Board was intrusted to a Committee of five, who entered immediately upon the duties assigned them, and have "done what they could."

To know, and to be able to lay before the public, the nature and the extent of the evil which this Society deplores, and which it hopes to remove, *facts* must be possessed relative to the Churches and Congregations to which the contemplated assistance shall be extended. Previous to the meeting of the Directors in October, enough was disclosed to proclaim the lamentable, and to many, astonishing result that, within the limits embraced by this Society, the number of the destitute exceeds *fifty*: that more than *forty* need aid; and that several churches now supplied, will, probably, be soon destitute of a Pastor, unless rescued from their danger by the hand of charity. But knowledge, more definite and extensive, was indispensable: and the attainment of this knowledge was deemed by the Committee, the first step, in the benevolent enterprise before them. We must be apprized of the ability and disposition of the destitute. They also must be very *explicitly, and particularly* informed of the nature and designs of the Institution, which searches out their nakedness, and proffers them relief.

Having resolved upon the measures of more particularly exploring the missionary field, upon which we have entered, and anticipating from it the most pleasing effects, the prospect was suddenly clouded. *Men qualified to labour in this department, could not be found.* Reasonable expectations, therefore, could not be answered; and the pleasure of our present meeting experiences a very sensible diminution. Happy would the Directors be, in calling the attention of the Society to past atchievements. But this pleasure they must forego, and direct the attention to what may and must be accomplished by persevering effort, and by prayer. But it should be distinctly understood, that the only reason why the operations of the Society have been so tardy and inefficient is, the deficiency of spiritual labourers above stated. Let the fact be proclaimed, and with increased emphasis in its progress; because other benevolent Societies are retarded in their operations by the same means; because the blessed work of evangelizing the world must go on slowly indeed, unless the number of faithful Ministers is increased; and because many sections of the christian public, especially many portions of the christian church, do not seem to be fully apprized of the fact, and prepared to engage promptly, in any degree answering to the nature of the demand, in the laudable efforts now made, for this noble purpose.

Previous to the last Tuesday in April, the Rev. Samuel M. Emerson was the only Missionary in the service of the Society. During the period of twelve weeks, he visited the destitute places west of Connecticut river, and those east of it, in the county of Hampden. His journal contains much important matter, which will be highly useful, in shaping the future operations of the Directors, but which may be properly omitted in their report. Upon actual survey, Mr Emerson states, that most of the destitute places are entitled to the commiseration of the christian public, and that some of them are in a very deplorable condition. Facts, which centuries have registered, testify, that blasting, mildew, and death, pervade the region, where the life-giving influence of the gospel has ceased to operate. Individuals there, may, indeed, fatten on the vices of the multitude: but the latter WILL "*wax worse and worse, deceiving and being deceived.*" Prejudices, natural in all men, when aided by false teachers and false doctrines, grasp with an iron hand.

In most of the destitute places a church is organized. But in many, she struggles for life, under the most oppressive circumstances. We find also, in them, many precious individuals, not members of any church, who deeply bewail the moral desolations in which they are involved, and who seem to be fully apprized of the consequences, if the evil remain unremedied. To both these descriptions of men, your Missionary was a welcome messenger. To him likewise, they were refreshing friends. They received him with great affection and respect, and begged him to present to the Society their most grateful acknowledgements for their benevolent attentions and designs. Cheering is the hope, that, at no very distant period, these brethren and friends in affliction, may be blessed with the stated administrations of the gospel, and find the number of their evangelical associates happily increased.

The prime object of your Missionary was to explore. He could therefore remain no longer in a place, than to enable him to explain to the people particularly, the designs of the Society, to learn from them *facts*, in respect to their state, and to ascertain their views and feelings. He was enabled, however, to preach, frequently, on other days besides the Sabbath, and to converse with the people familiarly, in religious visits. In some instances he was allowed to see some immediate benefit from his efforts, and to rejoice in their fruits. In a few instances, he was permitted to address a large and respectable audience, and to perceive, as he explained the views of the Society, the bosom heave with emotion; the tear of joy and gratitude bedew the cheek, and the eye, apparently fixed in surprise, at a proposition, to them, so novel, and to the friends of truth so interesting and delightful. His communications excited a lively interest in behalf of the Society, and numbers, who had hitherto scarcely deemed the Sabbath or the Bible worthy a thought, were induced to pause, and to question the correctness of their principles and practice.

With few exceptions, the people he visited, would rejoice to attend upon the stated labors of a congregational clergyman. Both churches and congregations are full and particular in their expressions of gratitude, and earnestly hope that the benevolent intentions of the Society may be efficiently pursued. They have promptly engaged to make renewed and very special effort to help themselves. In some cases, a respectable subscription was filled, while your Missionary remained with them, to increase the funds of the Society. In others, this has been done at a subsequent period. Under the impulse produced by your measures, sums from a hundred to a hundred and fifty dollars, have been subscribed, where, for years previous, little or nothing had been done. One Society, consisting of about thirty-five families, have raised a sum, which actually amounts, within a fraction, to one tenth of their income. To such a people, a preached gospel is indeed, glad tidings of great joy. To aid them in securing it, is a pleasure, which few can be willing to deny themselves. In other places, many years destitute, there is the prospect of the speedy settlement of a Minister, could a little aid be insured, from some charitable fund. The good people in this region, often said in their solicitude; were it practicable, we would sell our possessions, and seek a residence where the Sabbath is sanctified and the ordinances of the gospel enjoyed. None can doubt, that to such, the prospects opened by this Society must be consoling.

It is important that the Directors state, for explanation, that the sole reason why Missionaries were not earlier sent to the eastern part of the state, is, that no suitable person could be obtained.

Early in May, Mr. Emerson and Mr. Elam Clarke entered upon a mission through the counties east of Connecticut river. From their journals, the Directors have obtained an accurate knowledge of the number and condition of the destitute in that interesting and important section of the state.*

In this region also, particularly in some of the counties on the sea board, as well as in the western counties, destitute Parishes and Churches present to the eye of benevolence, an extensive and inviting field of operation. The Society will, unquestionably, be anxious to send them aid as speedily as is practicable, and to all the extent of their ability. With hearts too full for utterance, and with a solicitude that approaches to agony at the prospect of denial, many of the destitute and feeble cry to us for help. Under the wing of this Society, life may be preserved within them. Without its nursing influence, soon their voice may no more be heard. Respecting one of the destitute places, Mr. Emerson writes, "I have never visited a place where more gratitude was manifested, for the benevolent designs of the Directors. The question *here* was not, "shall we condescend to accept assistance," but are we worthy to receive it? A public vote of thanks was passed unanimously, with an earnest request that they might be brought under the consideration of the Society." The members of the Society cannot but be impressed by the recollection, that in the very region, where some of the destitute are found, the founders of New England, sought an assylum for civil and religious freedom, and with a sacred devotion, which, probably has never been surpassed, consecrated themselves, their families, and their *all* to God. *Their* example, under circumstances so appalling, shall *provoke us to*

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* Extracts from journals and letters, may probably be communicated to the public, through the medium of some of our religious publications.

zeal. At the close of his statement Mr. Clarke says; "The churches I visited, many of which have long sat in sackcloth, wept for joy on meeting your Missionary. To you they look, as the instruments in the hands of God, which are to save them from ruin. May their hopes be realized, and all your efforts be crowned with success."

On the 6th of May, Rev. Luke Wood engaged in the service of the Society. His designation embraces the parishes of Agawam and Feeding hills, in West Springfield. He has been received with kindness and gratitude, and has entered upon his duties with the prospect of immediate and permanent usefulness. More than twenty years ago, Rev. Mr Griswold, who had the pastoral charge of these Parishes, relinquished his claim for support from his people. From that period, though Mr. Griswold has never in a formal manner, been dismissed from his charge, and still living there, the Parishes have been disconnected. They embrace a respectable number of wealthy and valuable inhabitants, who deeply lament the withering and wasting influence of a neglect of divine institutions, who believe a re-union of the Parishes practicable, and who are uniting their efforts for so desirable an issue. More than two hundred dollars have been raised by them, and put at the disposal of this Society. Should it please God, graciously to smile upon present efforts, we may indulge the hope, that these churches will speedily enjoy the stated labors of a Minister, and the friends of Zion, especially in the vicinity, rejoice in their salvation.

Let it be here remarked, that, in employing a Missionary on such ground, we have the best prospect of reaping the immediate fruit of our labor. We find materials for a large and respectable Ministerial charge; but they are not organized. We find also individuals of wealth and influence, who are awake to the necessity of a reform, but who are unable to concentrate the efforts of the people. We send them a Missionary. His principal support is derived from their own resources. We pay him only in part. The church is encouraged. The friends of order look up. And by a combination of circumstances, which, otherwise, could not have existed, the people become united, quietly settle a Minister, and gladness and thanksgiving sweeten all their intercourse.

Several Parishes, in other sections of the state, are in a similar situation, and similar aid shall be sent them, as soon as suitable men can be procured for the service.

Mr. Latham of Savoy, has been appointed to labor two or three months in Savoy, Zoa and Florida: but no intelligence has been received from him since his appointment.

Such, Brethren, are the events of the year, in respect to our missionary operations. Although little has been done, great things have been contemplated, and with the rational prospect of success; and our first anniversary presents us with occasion for mutual congratulation. The good work has been commenced. Our Society is known to the public. The conviction of its necessity and importance is gaining in strength and extent. Many are gratified by the plan. Others will participate in the pleasure as they become more particularly informed of its object; and its concerns will secure a deeper hold upon the affections of the benevolent. The enterprize is *noble*, as well as necessary. God will bless the means of his own appointment.

Look Brethren, upon the field, in which this Society has commenced its operations. It lies within the limits of one of the oldest states in the union. It is encircled by an enlightened people, highly distinguished by privileges both of a civil and a religious nature, and deservedly renowned for their christian liberality. With promptness, zeal, and efficiency, which are truly animating, have they engaged in the kind work of doing good. Their zeal has provoked many; its fruits have swelled with grateful joy the hearts of thousands, and excited the acclamations of angels. Can *such a people* be deaf to the cries of distress, which meet them even on the threshold of their own habitations? Tell them that in our own borders are found churches and congregations, which have not enjoyed the instructions of the gospel, except in rare cases, for years, and that their prospects are "dark and comfortless," and it is enough. Such a people will feel, and will *act*. It is the business of this Society to lay these wants before them, and to engage to perform the work of supply, if they will give us the means. They will not suffer the reproach, which must unavoidably rest upon them, should they permit the evil to remain and to increase, without making suitable efforts to remove it. They will thank us for undertaking the service, and bid us "God speed" both by their prayers, and by an adequate supply of the means. Nor will they be slow to believe that the prospect of success, is as flattering, as in any enterprize in which the religious public has engaged.

In respect to any objections to the operations of this Society, in the minds of the serious portion of the community, we can only say, in general terms ; look at facts, reflect and pray, before you decide. From a particular examination of the subject, the Directors may find it necessary, to extend aid to some churches and congregations, which the careless observer might consider, as not properly coming within the limits of our Charity. "The principle upon which they act is this—

"Churches from whatever cause, unable for the time being, to maintain divine ordinances, and in danger of becoming desolate, without assistance, if they ask it, are appropriate objects of charitable aid. The grounds of this necessity may be various. But from whatever cause the deprivation and danger of the church may have arisen, the edification of believers, and the salvation of souls, exposed to perish without the means of grace, demand the interposition of charity."

While this principle shall shape all their future operations, the Directors would beg the patience, candor, and prayers of the christian public, in the hope, that the fruits of this Society will furnish just, and abundant occasion for joy, to all its members and patrons.

In this enterprize, we have enough to engage our warmest thoughts, and to occupy all the pecuniary resources we can command. The Directors have not allowed themselves to doubt, that prompt and liberal aid will be given and have shaped their measures accordingly. They hope to employ a respectable number of Missionaries during the present year, that, on the return of our next anniversary, they may tell the Society of wonders wrought for the needy through its means. By the Treasurer's report it will be seen, that contributions have, as yet been received but from a few towns. Though other contributions and bequests are daily expected, the benevolent are requested to remember that *promptness* must precede *efficiency*. More than twenty weeks of Missionary service has already been performed ; labourers are now on the field, and others we hope will soon enter it. The circular letter addressed to the churches early in the winter past, has not yet been answered, by the contributions anticipated. While we do not doubt the intention of the Pastors and churches to attend to the object of the circular, we beg leave to express our deep regret at their delay. Again, and in this connection, is the request renewed.

Among the destitute and feeble we have awakened expectation; and a smile has been lighted up in the aspect of despondency. The light which has emanated from this Society, has cheered the hearts of multitudes. And shall it prove to be like the last glimmering of the evening dawn? Rather let it be like the twilight of the morning, proclaiming to all the afflicted within our limits, the approach of the glorious King of day—the speedy bestowment upon them of the stated administration of the gospel. We must not disappoint these expectations. Let not the thrill of joy be succeeded by the accents of despair. Compel not the Directors to say to these our kindred in affliction, bury your hopes;—struggle under your difficulties till you sink in the grave:—go from the deprivations, which distresses you, to the judgement, and there tell the Saviour, that churches, which are "full and abound," have no bowels of compassion towards you.

But we will not indulge such fears. We will rather say to those who have already done much, "be not weary in well doing." Accept the proffer made to you by this Society. Give freely, give liberally, give promptly, give *now*,—and when we meet you at the bar of God, we will confess to you our wrong, should you *then* and *there* say, that we have deceived you, and that God forgot his promise.

THEOPHILUS PACKARD,
JOHN KEEP,
HENRY LORD, *Executive Committee.*
EZRA STARKWEATHER,
NATHANIEL SMITH.

Voted, That the Directors publish and distribute their report, in the manner they shall judge most beneficial to the object of the institution.

The Treasurer read his report, which was accepted.

Voted, That it be published in detail accompanying the report of the Directors.

Dr. *Josiah Dwight, Treasurer, in account current with the Domestic Missionary Society of Massachusetts Proper.* *Cr.*

1818.		$	
Oct. 22	To cash rec. of Hon. Wm. Reed, Esq. life subscription	20	
	To do. do. of Hon. E. Starkweather, Esq. do. do.	20	
	To do. do. of Salem Towne, Jr. Esq. do. do.	20	
	To do do. of Col. Israel E. Trask do. do.	20	
	To do. do. of Samuel H Walley, Esq. a donation	10	
	To do do. of the Female Cent Society of New Braintree, to constitute Rev. Jonathan Fiske a member for life,	20	
	To cash rec. of David Mack, Esq. life subscription	20	
	To do. do. of Rev. J. Morse, D. D. do. do.	20	
	To do. do. of Nath. Smith, Esq do do.	20	
	To amount contributed at the annual meeting of the Society after religious service,	33	23
1819.			
March 4	To cash rec. of the Female Charitable Society of Peru, to constitute Rev. Roswell Hawks a member for life,	20	
April 28	To cash rec of Rev Mr. Packard, contributed in Shelburne,	9	20
June 3	To do. do. of Peletiah Bliss, Esq. contributed in W. Springfield, 5th Parish,	11	10
	To a donation from a Lady in Springfield 5th Parish	1	
	To cash rec. of Col. David Mack, Jr. life subscription	20	
21	To do. do. by Rev. Mr. Lord, contributed in Williamsburgh.	8	12
		$272	65

1818.				$	
Dec. 9	By	cash paid	to Rev. John Keep, per. order of Com.	2	75
	By	do.	to Theodore Lyman, do.	11	84
1819.	By	do.	to Lincoln & Edmands, do.	4	
Jan. 19	By	do.	to Thos. W. Shepherd & Co. printing sermons and circulars	36	
April 28	By	do.	to Rev. Samuel M Emerson, per. order of Committee,	75	
	By	do.	to Theodore Lyman, per. order of Com.	7	22
29	By	do.	to Simeon Butler do.	1	25
May 6	By	do.	to Rev. Elam Clark do.	50	
June 18	By	do.	to T. W. Shepherd & Co for blank receipts.	1	50
			By balance to new account	83	09
				$272	65

I certify that I have examined the foregoing account of JOSIAH DWIGHT, Esq Treasurer of the Domestic Missionary Society of Massachusetts Proper, and have found the same duly entered and vouched, and correctly cast; and that there is remaining in the Treasury, a balance of eighty-three dollars and nine cents.

JONATHAN H. LYMAN, *Auditor.*

June 22, 1819.

Messrs. Nash, Catlin, and Cooley were appointed a Committee to make a nomination of persons to be chosen Directors.

Ballots were taken for the choice of the Secretary, and the Rev. Thomas Snell was chosen. In the same manner Josiah Dwight Esq. was chosen Treasurer, and Hon. Jonathan H. Lyman, Auditor.

The Committee of nomination reported; and ballots were taken, from which it appeared that the following were chosen Directors.

Clergy.	Laymen.
Rev. Alvan Hyde, D. D.	Joseph Woodbridge, Esq.
Theophilus Packard,	David Mack, Esq.
Henry Lord,	Hon. Ezra Starkweather,
John Keep,	Nathaniel Smith, Esq.
Samuel Osgood,	Hon. John Hooker,
Joshua Crosby,	Col. Isarel E. Trask,
John Fisk,	Gen. Salem Towne, Jr.
Jedidiah Morse, D. D.	Hon. Nehemiah Cleaveland,
Samuel Worcester, D. D.	Hon. William Reed,
Sereno E. Dwight,	Deacon Josiah Salisbury,
Richard S. Storrs, Jun.	Henry Gray, Esq.
Oliver Cobb.	Hon. Edward H. Robbins.

The annual sermon was delivered in the evening, by the Rev. Dr. MORSE, from Acts ii. 46, 47.

Several letters from needy societies to the Treasurer were read, and committed to the Directors.

The meeting was dissolved.

JEDIDIAH MORSE, *Moderator pro tem.*

ENOCH HALE, *Clerk.*

GENERAL ASSOCIATION.

At twelve o'clock, Thursday June 24th, the Association resumed their business.

Messrs. Hale, Taylor and J. Woodbridge, were appointed a Committee to prepare a pastoral address for the next year.

The Committee appointed to devise the best method of ascertaining the state of the churches from year to year, made their report, as follows, viz:

That each Association report to this body, annually, the names of the Ministers and churches included within its limits; the number of male and female members, in each church, on the first day of January, in each year; the number of members received by profession, or by letter; the number of persons baptized, and the number of deaths in the church the year preceding; and that a summary, exhibiting the state of each Association, be read in connection with the religious narratives, and published with the minutes.

The report was accepted.

Voted, That the Association have a recess till two o'clock.

Met according to adjournment.

Delegates to the Ecclesiastical bodies in connection with this were chosen, as follows.

To the General Assembly of the Presbyterian Church in the United States, to meet at Philadelphia on the third Thursday of May, 1820.

Rev. Zephaniah S. Moore, D. D. and Edward Whipple, Rev. Sereno E. Dwight and John Fisk their substitutes.

To the General Association of Connecticut, to meet at Colchester, the 3d Tuesday in June, 1820.

The Rev. Messrs. Samuel Dana and John Keep, and Rev. Messrs. Jonathan L. Pomeroy, and Heman Humphrey, their substitutes.

To the General Association of New Hampshire, to meet at Haverhill on the 3d Tuesday of Sept. 1819.

Rev. Messrs. Samuel Osgood, and John Smith; Rev. Messrs. Experience Porter and Daniel Huntington, their substitutes.

To the Convention of Congregational and Presbyterian Ministers in Vermont, to meet at Burlington, on the 2d Tuesday in September, 1819.

Rev. Messrs. Timothy M. Cooley and Reuben Emerson; Rev. Messrs. Roswell Hawks, and Gordon Dorrence, their substitutes.

Messrs. Jennings, Harvey, Dwight, and Hale, were appointed to nominate members of the Committee of Union.

Drs. Worcester and Hyde, and Rev. Mr. Snell were elected members of that Committee.

The committee appointed on the subject of distributing the minutes, made their report as follows;

That there be published annually, in the minutes, the names of the several Associations within our limits, and the names of the Ministers, and of the vacant churches belonging to them; and that a notice be subjoined, pointing out to the ecclesiastical bodies connected with us, in what way printed communications may be transmitted to us.

That the Secretary submit, through the proper channels, to the respective ecclesiastical bodies, the expediency of giving, in their minutes, similar lists and information.

That the Secretary propose, in the name of this Association, to the respective ecclesiastical bodies, to supply all their ministers with copies of the minutes of our proceedings, as soon as they are published; and to receive theirs in return for all the ministers within our limits.

This report was accepted.

The Committee, appointed the last year to prepare a Pastoral address to the churches in the commonwealth, reported a draft; which was read and accepted.

ADDRESS.

The Christian sustains a high and sacred character. He is pardoned through the blood of Christ, sanctified by the Holy Ghost, and adopted into the family of God. The image of his Maker is enstamped upon his mind, and there begins to shine with moral and eternal beauty. He participates in hopes, and privileges, and joys, with which the stranger intermeddles not. Heaven is his destined home; holy angels will be his associates forever.

Such is the character, and such are the privileges of the disciples of Christ. They, therefore, are in a station of solemn responsibility. To them much is given, and from them will much be required. By them God hath purposed to display his perfections, and through their instrumentality, the holy kingdom of Emmanuel, is to be advanced among the nations, and transmitted to rising and distant posterity.

Prompted by a sense of our own duty, and by a deep solicitude for your spiritual welfare, and an earnest desire that you may act in a manner correspondent to your high and honorable calling, we beg leave to lay before you, Christian Brethren, some of those considerations, which respect your duty, usefulness and comfort, and the great interests of morality and true religion. And we beseech you to receive the counsel, which we may now give, with the assurance that it is the counsel, of those, who are no strangers to your duties and trials, and who claim " no dominion over your faith, but are helpers of your joy."

While attending to the state of religion and morals within our limits, our hearts have been divided between grief and joy. "Many are purified and made white and tried, but the wicked will do wickedly, and none of the wicked shall understand, but the wise shall understand." We have abundant cause of thanksgiving to the Father of mercies, for the glorious displays of his goodness and grace in enlarging the borders of Zion. In many places, the means of grace have been accompanied with abundant effusions of the Holy Spirit, and churches have been made to flourish as the garden of God. Many of the young, and not a few in the meridian of life, and some even in advanced age, have been led to embrace the truth, unto salvation. Christians are becoming more united, more decided and active in the cause of religion, and more enlarged in their feelings towards the objects of religious charity.—But while our hearts are gladdened with these encouraging tokens, do we not also witness an affecting prevalence of impiety and vice ? Is not the sacred sabbath mournfully polluted by unnecessary business, idle visits, and wanton amusements ? Is not the venerable name of God profaned by perjury and impious oaths ? Do not multitudes, by their worldliness, dissipation, stupidity, and impenitence, drown their souls in perdition ? And does not the sin of intemperance threaten many with the ruin of their substance, their health, and their souls ?—And do we not find some places, even in this highly favored section of country, that are now dark and desolate, where flourishing churches once existed, and the gospel once shed its cheering light and influence ? " The remnant that are left there, are in great affliction and reproach, and the wall of Jerusalem is broken down." And if we look abroad upon the nations of the earth, may we not adopt the emphatic language of the apostle John, "THE WHOLE WORLD LIETH IN WICKEDNESS;" "lieth as a man slain lieth, weltering in his blood!"

In this state of things, Brethren, what must be done? It is evident that much must be done. Our religion lays us under the most solemn injunctions, to exert a continual and well directed influence in reforming the vices, and cherishing the virtues of our fellow men. In this work, much is to be effected by individual influence and example, and still more, by the prudent and efficient exertions of moral societies. Let the pulpit and the press give faithful warning, exposing the pernicious tendency of all immoral conduct. On this subject there is no danger of an excessive zeal.

Brethren, "be sober be vigilant." Nothing is more appalling to the consciences of ungodly men, than the aimable and consistent deportment of the disciples of Christ. "Ye are the salt of the earth; ye are the light of the world." An exhibition of the precepts of Christ, to the eyes of men, by a life of self-denial, watchfulness and prayer, has a powerful tendency to promote true piety, and counteract the influence of every species of vice. We cannot therefore too earnestly beseech you, "to lay the foundation deep and strong in your own hearts." "Examine yourselves whether ye be in the faith; prove your ownselves." "Let the word of Christ dwell in you, richly, in all wisdom." Aspire after high attainments in vital experimental religion. That you may increase in knowledge and holiness, and that your light may shine with a salutary influence upon others, attend constantly and devoutly upon the means of grace. Let it be seen that you highly appreciate the inspired scriptures, the holy sabbath, and all the public ordinances of religion. Neglect not "the secret devotion of the closet, which is so essential to the life of your public services, that without it, the most specious appearances are but splendid hypocrisy."

Many of you have the charge of families. As every family should be a school of piety, your fidelity in this relation is of more importance to your children, than all other considerations on earth. It is your *duty*, may we not add—that it is your *dè-*

light, to impart to them seasonable and salutary warning and instruction, and to lead them daily to the throne of grace in prayer. Have you devoted them to God by the seal of baptism? Pay unto God your vows. Are they exposed to unending ruin, through the dominion of their unholy appetites, or by the corrupting influence of wicked example? There is no want of arguments and facts to prove the benign influence of a religious education, in forming the character for eternity. "Train up a child in the way he should go;" such is the command; "when he is old he will not depart from it;" such is the encouragement. Many who have been the brightest ornaments of the church, and who are now shining in their Father's kingdom, will ascribe their salvation, under God the Holy Ghost, to the early attention and pious zeal of their parents.

Sabbath schools and all associations of youth for religious instruction, merit special and extensive encouragement. The young are the hope of the church. They should be often addressed with seriousness and affection, by the ministers of religion. And it is well worth the attention of churches and charitable associations, to furnish the children of the poor, with decent apparel, that they may attend upon the means of public instruction.

Never was it more important, than it now is, for the church to maintain sound doctrine, and "to contend earnestly for the faith, which was once delivered unto the saints." We have fallen upon times in which the most mischievous and pernicious errors are propagated with zeal and success. It is the character of the present age, not to deny, but to pervert, the scriptures of truth. If faith is a term of salvation, then a cordial assent to the great, essential doctrines of revealed religion, is as important as salvation itself. "Be not" therefore "carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace." Beware, also of substituting a mere assent to the truth, in the place of a holy practice; knowing that "faith without works is dead, being alone."

The visible church of Christ is the great instrument of enlightening and reforming the world. "It is a city set on a hill which cannot be hid." By maintaining purity in doctrine and practice, she will exert an all pervading influence. For this purpose Christ has intrusted to his people, the power of exercising a salutary discipline. If, through false clemency, or criminal inattention, this be neglected, the church will be trodden under foot of men. Divinely excellent are the rules of Christ's house. By a temperate and undeviating observance of these rules, the church will be redeemed from reproach, and will "look forth as the morning, terrible as an army with banners."

In the great and systematic efforts, which are now extensively made by Protestant christians for the spread of the gospel, we would invite you, Brethren, to a zealous and persevering co-operation. It is the object of these efforts to rescue man from sin and perdition. Every christian should press forward to take a part in this sacred enterprize. By your prayers, your influence, and your religious charities, you may become "workers together with God," in the most sublime of all his operations. This is worth living for. In doing this, you will effect great good, even after you are dead, and sweeten your memory with the next generation.

"The time is short." "Work while the day lasts," and so an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

By order of the Committee,
TIMOTHY M. COOLEY.

Pittsfield, June 24, 1819.

Voted, That the ministers in our connection be particularly requested to read the foregoing address to their churches and congregations.

The committee, on the proposition from the Union Association, submitted a report, which was recommitted to Drs. Worcester, Morse and Hyde, to report the ensuing year.

Voted, To adjourn till five o'clock to-morrow morning. The session was closed with prayer by the Moderator.

Friday Morning, June 25.

Met according to adjournment. The session was opened with prayer by the Moderator.

Voted, That the communications respecting the state of religion be referred to the publishing Committee, to draw up a narrative.

The Rev. Drs Morse and Worcester, and Rev. Mr. Dwight were appointed the Committee of Publication.

The committee appointed to prepare an abstract of the written and verbal communications relative to the state of religion within the United States, generally; and *particularly* within the bounds of the General Association of Massachusetts Proper, report, as follows.

In the representative bodies of the Congregational and Presbyterian clergy in the United States, which assemble annually, narratives of the state of religion, within their respective bounds, are statedly given, which together furnish a full and authentic view of the situation of the churches of these denominations, also of the frontier settlements and waste places, throughout the United States. As these bodies are united by a delegation from each, to all the others, the narratives of the whole are combined, and for the information of the christian community, annually published by each body in the journals of their respective proceedings, and interchanged; and thus extensively circulated; hereby creating a common interest, and promoting brotherly love, among a very large proportion of our American churches, spread over our whole country.

From the documents laid before the committee, they have made the following abstracts, which they present as their report.

In the county of *Berkshire*, the churches are generally in a state of peace. Sabbath schools are established in many of the towns, and in every instance, with flattering prospects of usefulness. In the town of Adams there has recently been a revival of religion among the Baptists; and in Williamstown there has been, and is still, a general revival of religion. About 150 are considered as hopeful subjects of the work. A great proportion of the members of Williams' College are either professors of religion, or of sober life and conversation; of late there has been an increasing solemnity in the minds of the students.

Within the limits of the *Mountain* Association, there are several towns in which there is more than common attention to religion, especially in Cummington, Peru, and Worthington. In

Worthington a revival commenced in April last, which still continues. It is principally among young persons of both sexes. In one house, five children, it is believed, have become pious. The whole number of hopeful converts has not been ascertained. It may be 100, or more. About 40 are propounded for admission into the church.

In *Hampshire Central* Association, sabbath schools are generally established. The monthly concert of prayer is observed in every church, charitable institutions meet with much encouragement. Three charitable societies are intimately connected with the Association, viz. a Bible society, a Foreign mission society, and an Education society. The Education society has at present *eight* beneficiaries under its patronage. To the funds of the Education society the people of Southampton have recently subscribed $1000; the heirs of the estate of Jonathan Judd, Esq. late of that town, have given $1000; and Mr. John Ashley, of West-Springfield, has also made a donation of $1206.

The state of religion in the churches belonging to this Association, during the past year, has been peculiarly encouraging. In Amherst, about 50 have been hopefully converted, and several of the students of the Academy in that place are among the number. In Granby 50 have been propounded for admission into the church; and in South Hadley 54. In each of these places nearly double these numbers, it is supposed, have become pious. In Belchertown, about 180 have made a public profession of religion. Northampton has been favored with a general revival. About 80 have been admitted to the church, and as many more will probably be received soon. The gracious operations of the Spirit are still continued. In addition to these particulars, it may be observed, that most of the remaining churches connected with the Association have been favored, during the year past, in a greater or less degree, with the influence of the Holy Spirit.

In *Hampden* Association are 10 vacant churches. Charitable institutions for various religious purposes are numerous, and liberally supported. In several towns there have been revivals of religion. In Munson 97 have been added to the church; and in Westfield, 91.

The churches within the limits of the *Brookfield* Association have never before witnessed such a season of revivals as have occurred during the past year. Nine towns, out of twenty, have been visited with a special and powerful work of God; and in many of the remaining towns there have been favorable appearances. In Enfield, 100 have been united to the church; in New-Braintree, 76; in North-Brookfield, 22; and in West-Brookfield, 82. In Ware, 50 have joined the church, a large proportion of whom are aged,—many are between 50 and 80 years of age. In Western, 56 have made a profession of religion; in Spencer, 21; in Palmer, 82; and in Brimfield, 76. In all these towns, there are many who have become hopefully pious, who have not yet united themselves to the church.

The *Union* Association is composed of the pastors of 14 churches in Boston and the vicinity. In the congregation in Dorchester, under the care of the Rev. Mr. Codman, a more than usual attention has existed. Twenty-three were added to the church during the year. A similar work of grace has existed at Easton. The Auxiliary Education Society of the county of Norfolk, with which nine of the churches and congregations of this Association are in a greater or less degree connected, is the most operative county association for that purpose within the commonwealth. A Female Auxiliary Education Society, and an Auxiliary Education Society of the young men of Boston, have been formed within the year, and have contributed very liberally to the funds of the parent institution. Two of the churches in Boston, one of them connected with this Association, have also become Auxiliary Education societies, and support, each of them two beneficiaries. The same churches have undertaken to support one of the Missionaries about to be sent to Jerusalem. The Society for the Moral and Religious instruction of the poor in Boston has supported two Missionaries throughout the year in that town; and during one fourth of the year, five young men, in addition to these Missionaries, have been laboring in the same field. The same Society has established sabbath schools in most of the parishes in Boston. Its members have been in labors more abundant, and God has appeared extensively to prosper the work of their hands. Sabbath schools, and Charitable Societies for various religious purposes, have been established in the First Church and congregation in Charlestown, the Second Church in Dorchester, both connected with the General Association, and also in the other churches belonging to the Union Association.

From the Association of *Salem and Vicinity*, nothing interesting was related; except that there had been unusual attention to religion in Marblehead.

From the other Associations connected with this body, no particular information was communicated.

The Theological Seminary at Andover, under the care of four Professors, has 100 students, a large proportion of whom are supported, in whole or in part, by charity.

The narrative of the state of religion within the bounds of the *General Assembly of the Presbyterian Church* contains much animating information. The reports of the several Presbyteries represent, that without an exception, the cause of evangelical truth is attended with a gradual and uniform success. On almost every section of the church, God has been pleased to bestow some refreshing showers of grace. And, although it does not appear that he has, in any instance, displayed such wonders of mercy, as in some former years, yet it is believed, that the accessions to the church during the past year, have been about as numerous as at any former period; and that the great and permanent interests of religion have been more extensively promoted, than heretofore. The monthly concert of prayer is almost universally observed. Sabbath schools have been formed, in great numbers, in almost all the Presbyteries, and with high promise of extensive usefulness. In the city of New-York, from 8000 to 10,000 children are instructed every Lord's day; and in Philadelphia, from 12,000 to 14,000. The African school, intended to qualify young persons of color for the Gospel Ministry, which is now under the direction of the Synod of New York and New Jersey, will probably soon receive the aid of several more Synods, and become more extended in its operations. It is estimated that there are about 300 young men, supported by the funds of the several Education Societies in the United States, in different stages of preparation for the Gospel Ministry. In the Theological Seminary at Princeton, there have been 67 students during the past year, of whom 56 still remain. Twenty-eight of the students, have been supported, through the past year, chiefly by Cent Societies, under the patronage of benevolent females.

From the *General Association of Connecticut* we learn, that the past year has not been marked with those signal tokens of divine favor, which have distinguished preceding years. With few exceptions, there has been a suspension of the special and powerful operations of the Spirit of God. A great degree of harmony, however, appears to prevail among pastors and churches throughout the state. The number of vacant churches is uncommonly small. Many waste places have been in a measure repaired, through the instrumentality of the Domestic Missionary Society. In some instances the Lord has appeared in his glory to build up Zion, by the special effusions of his Spirit. In Haddam, Ashford, Bolton, and Colchester there have been extensive revivals. Partial seasons of refreshing have also been experienced in Litchfield, South Farms, Winsted, and Washington, in the county of Litchfield. The Foreign Mission school, established in Cornwall, and the Connecticut Asylum for the instruction of the deaf and dumb, established in Hartford, are in a flourishing condition. The general concert of prayer, is universally observed in the churches of the Association.

From a report made in September last, to the *General Association of New Hampshire*, it appears, that there had been revivals in various places in that state, during the year preceding. In Chichester, 107 had united with the church; in Epsom, 20; in Nelson, 27; in North-Hampton, 19; in Groton, 16; and in Mount Vernon, 71. In Holles, it was hoped, that more than 100 had become pious. In Winchester, Fitzwilliam, and Sullivan, there had likewise been special attention to religion. Sabbath schools were established in many places and were fast increasing.

From the *General Convention of Congregational and Presbyterian Ministers, in Vermont*, their Delegate, Rev. Mr. Wright, presented an interesting statement, from which we make the following extracts.

" Revivals of religion in Vermont have been less frequent, and less extensive the past year, than in some former years. The churches are generally in peace, and appear to be " striving together for the faith of the gospel."

In the congregational societies, good attention is given to the preached word, where it is enjoyed; but very many of our churches are small, and the people of the towns where they are situated, divided into so many different denominations, that no regular ministry of any denomination can be supported. There is reason to believe, however, that the truly pious of different denominations are becoming more friendly towards each other, less tenacious of their peculiarities in regard to modes and forms, more disposed, in their communications, to dwell on those great principles in which all, who are born of the Spirit, substantially agree. In some towns, dangerous errors are propagated, it is feared, with some success; but there is no doubt, that evangelical religion, on the whole, is gaining ground in this state.

Conferences and prayer meetings among Christians are well attended; and it deserves to be especially noticed, that *female* associations for prayer, are numerous and increasing. The monthly concert is very generally attended by Christians; and with increasing interest.

Sabbath schools are rapidly multiplying, and promise incalculable benefit to the rising generation. Family religion is also more strictly attended to, and many of the churches, are awaking to a sense of their obligations to baptize children, whom the head of the church has placed under their care.

A spirit of liberality, in regard to the various benevolent institutions, which distinguish this favored age, and which are the glory of our country, is also increasing among christians, whose example has excited others to cast in liberally into the treasury of God. As evidences of the increase of christian liberality, it may be proper to mention the recent formation of female societies for missionary purposes, even in some of *the waste places of Zion*, where but a handful are found to seek and pray for her prosperity; also the recent establishment of a general Juvenile Missionary Society designed to be extended throughout the state, which, so far as exertions have been made, has obtained a patronage unparalelled by any benevolent institution ever yet formed in Vermont. It is proper also to mention, that measures are about to be taken to establish a branch of the American Education Society for this state and its borders; a convention of Delegates from the several Associations being appointed, to be holden on the last Tuesday of the present month for that purpose. Nor are we deprived of the pleasure of recording to the honor of our Redeemer's name, revivals of religion within the past year. A considerable number of towns have been visited, and are now enjoying refreshing showers of grace.

On the whole, it is considered that the friends of Zion in Vermont have much cause to thank God and take courage.

Within a few years God has greatly enlarged her borders in this state, and the subjects of his grace appear generally to walk in some comfortable measure worthy of the high vocation wherewith they are called. It is indeed a mournful consideration that iniquity extensively abounds, that thousands regard not the work of the Lord, nor consider the operation of his hand; that a large proportion of our towns, especially in the northern section, of the state, are destitute of the stated ministration of the word and ordinances of the gospel, and the cry for Missionary help is loud and affecting. But we trust the cry of those, who are grieved for the afflictions of Joseph, will be heard in Heaven. God will arise and plead his cause. The time to favor Zion in this region, as well as elsewhere, will come, and these waste places will share in the triumphs and the joys of that day, "when the mountain of the Lord's house shall be established upon the tops of the mountains, and exalted above the hills, and all people shall flow unto it."

Such is the *general* view of the state of religion in our country, which the Committee are enabled to present to the Christian public. Connected with a view of the progress of truth, and the prosperity of Zion in other parts of the world, the prospect opened to the friends of the Redeemer are highly animating, and their encouragement to continued and increased action uncommonly great. Good soldiers of Jesus Christ will not be discouraged or intimidated by difficulties and opposition, however formidable, knowing that the battles they fight are the Lords', and that under Him, as their Captain, they shall assuredly triumph at last, and be crowned with life and eternal glory. The dawnings of better days already appear. "The night is far spent; the day is at hand."—Soon the "Angel, standing on the sea and on the earth, lifting his hand to heaven, shall swear by him that liveth forever and ever, that there shall be time no longer." The voice addressed to all by these events, and these prospects, is—"Prepare to meet thy God."

Voted, That the next meeting of this body be within the limits of the Association of Salem and vicinity, and that it be referred to that Association to determine the place.

Voted, That the Mountain Association be requested to furnish the preacher.

Voted unanimously, That the thanks of this body be presented to the Rev. Mr. Humphrey, and the church and people of Pittsfield, for the very marked kindness and hospitality which they have manifested to this body, during the present session; and to the choir of singers, for their generous and christian attentions, and to express to them the high satisfaction afforded by their excellent performances.

The committee appointed to audit the accounts of the Treasurer made their report, which was accepted.

Voted, That it be the duty of the delegates to pay annually, the amount of taxes due from the several associations, whether they have collected it or not.

Voted, That this Association entertain sentiments of high respect for the society organized for the colonization of free blacks, that they most earnestly wish success to its noble and interesting objects; that they assure the Directors of their cooperation, and beg them to persevere in the good work so favorably commenced.

Voted, That a copy of this vote be transmitted to the secretary of the society.

Voted, That the thanks of the Association be presented to the Rev. Moderator, Secretary and Scribes, for their faithful services during the present session.

Voted, That after singing and prayer, the Moderator adjourn the Association *sine die*.

Prayer being offered by Rev. Mr. Turner, the Association was accordingly adjourned.

SAMUEL SHEPARD, *Moderator.*
SERENO E. DWIGHT, *Scribe.*
Attest—JOSEPH VAILL, *Assistant Scribe.*

The *General Association of Massachusetts Proper,* embraces the following particular Associations, numbered from West to East--viz.

					No. of Ministers.
1.	Berkshire Association				22
2.	Mountain	do.			12
3.	Franklin	do.			12
4.	Hampshire	do.			18
5.	Brookfield	do.			20
6.	Hampden	do.			17
7.	Westminster	do.			8
8.	Unity	do.			6
9.	Union	do.			16
*10.	Salem and Vicinity		do.	about	16
*11.	Essex middle		do.	do.	7
*12.	Haverhill		do.	do.	6
				Total	160

Rev. ENOCH HALE of West-Hampton, (near Northampton) is standing Secretary of the General Association. To him all letters and parcels, from other representative bodies, connected with this General Association are to be directed—and may be sent to the care of Rev. Sereno E. Dwight Boston, or of Rev. Solomon Williams of Northampton, who will forward them to the Secretary.

In our next publication, we hope to be able to give the number of churches in our connection, and the names of their Pastors—the number of vacancies, the number of candidates—with a particular state of the churches, the number of members, &c. In order to this, it is requested, that all the members of the several Associations would attend particularly to the vote on this subject, passed by the Association at their late session, and published p. 20, of the foregoing minutes.

[*] No returns were received from these Associations.

Mrs. Hannah More's Works	12 00
Barlas' Sermons	2 75
Owen's Exposition	10 00
La Perouse's Voyages	13 00
Burder's Oriental Customs	5 00
Hervey's Works	7 00
Buck's do.	2 25
Wardlaw's Discourses	2 50
Life of Spencer	1 25
Clarkson's life of Penn	3 00
Federalist	4 00
Paradise Lost, neat edition	2 00
Memoirs of Obookiah	75
Do. of Miss Caroline Smelt	62½
Wilbur's Catechism	37½
M'Dowell's Bible Questions	31
Tytler's History	1 50
Taylor and Hampton on Atonement	1 00
Smith's Letters to Belsham	62½
Young Minister's Companion	2 75
Reid's Works	10 00
Scott's Reply to Tomline	5 00
Mosheim's History	18 00
Harmer's Observations	10 00
Calmet's Dictionary	50 00
* Morse's Universal Geography abridged, 1 vol. 8vo. fine	4 00
Do. do. common	3 75
——— Geography made easy for schools, 20th edit. (July 1819) neatly printed	1 00
——— Gazetteer of the Eastern and Western continents 2 vols.	7 00
——— History of New-England	1 25
CHRISTIAN ORATOR, a new school book for the higher classes, 3d edit. 18mo. bound,	75

[This book is recommended by the Rt. Rev. Bishop Griswold, the Professors of the Theological Institution at Andover, Rev. Drs. Worcester, Dana, M'Farland, and others.]

* This and the following works are for sale, wholesale and retail, by West Richardson and Lord, Lincoln and Edmands, and S. T. Armstrong, Booksellers, Boston; H. Hudson & Co. and G. Goodwin & Sons, Hartford; Howe and Spaulding, New Haven; W. Williams, Utica; W. W. Woodward, Philadelphia; Cushing and Jewett, Baltimore; Patterson and Lambden, Pittsburgh.

Morse's Universal Geography, 2 *vols. 8vo. new* edition, just from the press, corrected, and enlarged. $9 00

Extract from the Author's Preface.

"The present edition has been very carefully revised. Many things, which the recent wonderful changes in the state of the world had rendered incorrect and useless, have been omitted to give room for the abundant new matter furnished by the numerous publications produced in these eventful times. A thorough and very laborious revision of EUROPE has been made; its civil divisions as settled by the treaty of Vienna, of 1815, noted and described, and its whole arrangement altered so as to accord with the present peace establishment.

Under the several divisions of ASIA, much that is new will be found, and the recent changes in their boundaries, and in other respects, noted, as far as our information extended.

AFRICA, in consequence of the many new and important discoveries, which have lately been made in almost all parts of it, has undergone an entire change in the arrangement of its divisions, and in most cases a new description, or nearly so, of these divisions has been given. The progress of discovery in no part of the world, within the last ten years, has been so great as in this.

IN SOUTH-AMERICA, the valuable and authentic documents furnished to our government by their Commissioners, sent to visit this quarter of the world; also Mawe's description of Brazil, have been faithfully and patiently examined, and their substance incorporated into this work.

The accounts of the RUSSIAN, DANISH, and BRITISH DOMINIONS in North-America, that of the latter especially, have undergone a thorough revision, and very considerable and valuable additions have been made to them. Such notice of the late northern expeditions for discovery has been taken, as the information at the time furnished.

But the greatest improvements have been made in our own country, the UNITED STATES. Under this head, the new boundaries, according to the late treaty with Spain, are given; the new States and Territories are named and described; and the progress of things generally—the various improvements in agriculture, arts, science, literature and religion exhibited, giving a view of all such things, as pertain to geography, down to the present time.

It has been a particular object of the author in the revision of his whole work, in this age of *Missions*, to point out and describe the various *missionary stations* in the different quarters of the world, for the gratification of the Christian community."

ATLAS for do. $7 00

Revd J. Vaill

EXTRACTS

FROM THE MINUTES

OF THE

GENERAL ASSOCIATION

OF

MASSACHUSETTS,

ASSEMBLED AT BEVERLY, JUNE 27, 1820.

ANDOVER:
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1820.

THE

GENERAL ASSOCIATION

OF MASSACHUSETTS PROPER

CONVENED AT BEVERLY

JUNE 27, 1820.

Present, the following members.

Berkshire Association,	Rev. JOSEPH W. DOW.
Mountain Association,	Rev. ROSWELL HAWKES.
Franklin Association,	Rev. THEOPHILUS PACKARD. Rev. THOMAS SHEPARD.
Hampshire Central Association,	Rev. VINSON GOULD. Rev. WINTHROP BAILEY.
Hampden Association,	Rev. JOHN KEEP. Rev. EBENEZER BROWN.
Brookfield Association,	Rev. MUNSON C. GAYLORD. Rev. ELIAKIM PHELPS.
Union Association,	Rev. JAMES SABINE.
Association of Salem and Vicinity,	Rev. DAVID JEWITT. Rev. OTIS ROCKWOOD.
Haverhill Association,	Rev. JACOB EASTMAN. Rev. JOSHUA DODGE.
Old Colony Association,	Rev. OLIVER COBB. Rev. WILLIAM T. TORREY.
General Assembly of Presbyt. Churches,	Rev. EDW'D. D. GRIFFIN, D.D. Rev. SALMON GIDDINGS.
General Association of Connecticut,	Rev. DEODATE BROCKWAY. Rev. JOHN LANGDON.
General Association of New Hampshire,	Rev. DAVID SOUTHERLAND. Rev. NATHANIEL WELLS.
General Convention of Vermont,	Rev. JOSIAH HOPKINS. Rev. ELIJAH LYMAN.
	Rev. ENOCH HALE, *Secretary.*
Minister of the place,	Rev. DAVID OLIPHANT.

The Association being called to order by the Rev. Mr. Oliphant, made choice of Rev. Theophilus Packard, for Moderator, Rev. Eliakim Phelps for Scribe, and Rev. Thomas Shepard for Assistant Scribe. The certificates of delegation were exhibited, and the session opened with prayer by the Moderator.

Messrs. Hale, Gould, and Lyman, were appointed a Committee of arrangements.

Voted, that a season of Prayer be observed at 5 o'clock to-morrow morning. Messrs. Gould, Langdon, Keep, and Sabine, were appointed a Committee to take minutes of the state of religion.

Voted, to adjourn till 8 o'clock to-morrow morning—closed with prayer by the Moderator.

Wednesday morning, June 28. The Association met agreeably to adjournment. The meeting was opened with prayer by the Moderator.

The Committee of arrangements made their report.

Messrs. Hale, Gould, and Bailey, were appointed a Committee to report a standing rule for nominating delegates to Ecclesiastical bodies in our connexion.

Messrs. Eastman, Torrey, Dow, Jewitt, and Gaylord, were appointed a Committee to nominate delegates to Ecclesiastical bodies, and also members of the Committee of Union for the present year.

Messrs. Brown and Sabine were appointed a Committee to audit the accounts of the Treasurer, and to report the sum to be paid at the next annual meeting.

Rev. Dr. Woods, and Rev. Mr. Snell were invited to sit as honorary members of the Association.

Reports were read from the Delegates to other Ecclesiastical Bodies.

Mr. Snell, in behalf of the Committee of Union, laid upon the table the minutes of that Committee, as their report to this body; which was accepted, and is as follows :—

At a meeting of the Committee of Union, at the house of the Rev. Abel Flint, D.D. in Hartford, October 20, 1819,

Present,

Rev. Messrs.	ABEL FLINT, D.D. LYMAN BEECHER, D.D.	*From the General Association of Conn.*
	ALVAN HYDE, D.D. THOMAS SNELL.	*From the General Association of Mass. Proper.*

The Rev. Dr. Hyde was chosen Chairman, and the Rev. Dr. Flint Scribe.

The meeting was opened with prayer by the Chairman. A communication was exhibited to the Committee, from the Secretary of the General Association of New Hampshire, stating, that that body had postponed, for further consideration, the report of the joint committee, which met at Northampton last fall.

A communication was also exhibited from the Rev. John Griswold, containing a resolve passed by the General Convention of Vermont, at their last meeting, purporting, that that body declined choosing delegates to the Committee of Union, pursuant to the recommendation of the joint committee, at their meeting last fall.

These communications having been maturely considered,

Voted, That it is expedient the Committee proceed to business.

Adjourned till to-morrow morning, 7 o'clock.

In the evening a Sermon was preached by Doctor Hyde, from Isaiah lii. 8.

October 21, met according to adjournment—Prayer by Dr. Beecher.

Voted, That, in the opinion of this committee, it is expedient, for the reasons subjoined to this vote, that the Committee of Union be continued, and, that such measures be adopted by the General Associations now represented, as they shall judge proper, to endeavour to secure the cooperation of the General Association of New-Hampshire, and the General Convention of Vermont, and to induce them to delegate members to the Committee of Union.

Reasons. 1. The great and essential interests of the different sections of the Congregational Church, in New-England, though extended through different civil jurisdictions, are, religiously considered, one. So congenial are their views of doctrine, and modes of worship and discipline, that one member cannot suffer, and the whole body not suffer with it; or one be honoured, and the whole not partake of the joy.

2. It is desirable, for purposes of general safety, and efficient exertion, that the several congregational churches, in New England, become more consolidated. There is an influence resulting from concentrated interest and action, which is the legitimate right of every religious denomination; and which it is their duty to exert for the prosperity of religion.

3. To produce an increased union of the Congregational Churches, it seems to be desirable, that one ecclesiastical body should exist, composed of delegates from the several state Associations, whose exclusive work it shall be, to consult the general safety and prosperity of those churches; and whose deliberations and recommendations shall be the comprehensive judgment of the whole. The welfare of the New-England Churches seems to require, that their common interest receive a more deliberate attention, than can be paid to it, by the state Associations, during the short period of their sessions, occupied, as they must be, with the increasing cares of their local concerns.

4. It would be strange, if, in the progress of society, in New-England, no change should have taken place in our internal character, or external relations, which should demand the accommodation of the principles of Congregational government to our altered circumstances; and render improvement, without innovation, or dereliction of original principles, both desirable and practicable. May not the annual appointment of a Committee of Union, have a happy influence to guard against hasty attempts at innovation, and partial and premature efforts at emendation, which might endanger the symmetry and peace of the whole?

5. There is much individual reflection, and much inquiry as to the ways and means of promoting the prosperity of the Church, which God, by our fathers, planted in this land; and with this view, various plans are occasionally suggested, which, without some mode of being collected and embodied, will be lost as to any great practical result. To preserve from oblivion useful reflections and plans: to embody and present them with the result of their own deliberations; and, generally, to exhibit their views of the exigencies of the church, with the ways and means of her prosperity; seems to be an employment worthy the deep attention of a Committee to be annually appointed for that purpose.

The Rev. Abel Flint, D. D. was chosen Secretary of the Committee of Union, to hold the office during the pleasure of the Board.

Voted, that the next meeting of the Committee of Union, be at Springfield, Massachusetts, the third Wednesday of October 1820, at eleven o'clock, A. M.

The Rev. Lyman Beecher, D.D. was appointed to preach at the next meeting of the Committee of Union; and the Rev. Samuel Worcester, D.D. was appointed his substitute.

The meeting was closed with prayer by the Rev. Nathan Perkins, D.D. who being providentially present, was requested to perform that service.

Attest,

ABEL FLINT, *Scribe.*

Messrs. Snell, Woods, and Hopkins, were appointed a Committee, to report what measures shall be adopted by this Association in regard to the general objects of the Committee of Union.

Messrs. Dodge, Wells, and Gaylord, were appointed a Committee to report a method of transmitting our printed minutes to other Ecclesiastical bodies, of receiving and distributing their minutes sent to us, and of distributing our own minutes.

Voted, that Rev. Messrs. Keep, Langdon, and Southerland be a Committee to consider the expediency of religiously observing the Second Centurial Anniversary of the landing of our forefathers in New England.

At ten o'clock the Association attended Divine Service. The Associational Sermon was preached by Rev. Roswell Hawkes, from Amos, vii. 2. "*By whom shall Jacob arise? for he is small.*"

Voted, that the narratives of the state of religion be given in, after a recess of ten minutes, from the close of the communion service of the afternoon.

The Committee, to whom was referred the subject respecting the Committee of Union, made the following Report, which was accepted.

Your Committee beg leave to present the following report;—namely,

That, as various ends, of great importance to the general interests of religion, may, in their opinion, be secured by the Committee of Union, it is expedient that every proper exertion be made to continue its existence, and to increase the number of its members, and the extent of its influence: and that, in pursuance of the object brought before us, by the last report of the Committee of Union, the Delegates, who shall be appointed to attend the next meetings of the General Association of New Hampshire, and the General Convention of Vermont, be instructed to communicate to those Ecclesiastical bodies, the above named report, and to suggest any additional reasons, which they may judge proper, to induce them to delegate members to join the Committee of Union in their future meetings.

Voted, that the style of this Association be changed, from "The General Association of Massachusetts Proper," to the "General Association of Massachusetts."—Adjourned till two.

At two attended divine service appointed by the directors of the Domestic Missionary Society. The Sermon was preached by Rev. Thomas Snell, after which the ordinance of the Lord's Supper was administered. After a short recess the Association proceeded to hear a narrative of the state of religion.

Adjourned until 8 o'clock tomorrow morning, after prayer by the Moderator.

Thursday morning, June 29. Met agreeable to adjournment. The meeting was opened with prayer, by the Moderator.

The Association proceeded to the choice of delegates to ecclesiastical bodies in our connexion, and the following gentlemen were chosen.

To the General Assembly of the Presbyterian Churches of the United States, to meet at Philadelphia on the third Thursday in May, 1821.

Rev. SERENO E. DWIGHT, and
Rev. JOHN FISK.
Rev. JOHN KEEP, and
Rev. WARREN FAY, } *their substitutes,*

To the General Association of Connecticut, to meet at Thompson on the 3d Tuesday in June, 1821.

Rev. HEMAN HUMPHREY, and
Rev. BROWN EMERSON.
Rev. SAMUEL GILE, and
Rev. ALFRED ELY, } *their substitutes.*

To the General Association of New Hampshire, to meet at Portsmouth, on the third Tuesday of September, 1820.

Rev. EXPERIENCE PORTER, and
Rev. DANIEL HUNTINGTON.
Rev. JOHN CODMAN, and
Rev. OLIVER COBB, } *their substitutes.*

To the General Convention of Congregational and Presbyterian ministers in Vermont, to meet at Westminster, on the 2d Tuesday of September, 1820.

Rev. ROSWELL HAWKES, and
Rev. JOHN WOODBRIDGE.
Rev. EBEN'R PORTER, D.D.
Rev. JOSHUA DODGE, } *substitutes.*

To the Committee of Union, to meet at Springfield, Mass. on the 3d Wednesday of October, 1820.

Rev. ALVAN HYDE,
Rev. THOMAS SNELL,
Rev. LEONARD WOODS, D.D.

Voted, that the business of the Association be suspended, to give opportunity to the Domestic Missionary Society to transact the business of their meeting.

At two P. M. the Association resumed business, and the following resolutions were adopted.

Inasmuch as this Association feel an interest in the promotion of good Psalmody, and have understood that such a measure would be agreeable to the Editor of "Christian Psalmody;" therefore

Resolved, That they will raise a Committee, to advise the Editor with regard to any revision or future edition of those Psalms and Hymns.

Voted, that Messrs. Fay, R. Emerson, Woods, S. E. Dwight, and Codman, be this Committee.

The Committee appointed to report a standing rule for appointing delegates to foreign bodies, made the following report, which was accepted.

Your Committee appointed for the purpose, beg leave to report, that in the choice of delegates to ecclesiastical bodies in our connexion, a nomination be made to this Association by the particular Associations in the following order, viz.

That, for the next year, the Berkshire Association nominate one delegate from their own body, to the Vermont Convention; the Mountain Association, in like manner, a delegate to the General Association of New Hampshire; the Franklin Association to nominate a delegate to the General Association of Connecticut; the Hampshire Association a delegate to the General Assembly; and the Hamden Association, a delegate to the Committee of Union; that the other delegates be nominated in the same order by the remaining five Associations, in the following order.—The Brookfield

Association, the Union, the Salem, the Haverhill, and the Old Colony.—That in the succeeding year, the same order shall commence with the Mountain Association; and thus in rotation, the several Associations shall proceed in the nominations, and the nominations be confirmed or rejected by a hand vote.

The Report of the Committee appointed to consider the expediency of religiously observing the second Centurial Anniversary of the landing of our forefathers in New England, made the following Report, which was accepted.

Signal have been the merciful dispensations of Divine Providence, towards our beloved country; and to no part of it more so, than to New England. The first settlers of New England were men of extraordinary endowments. They were men of Prayer, and had power with God. The blessings which have been procured for their descendants by their instrumentality, have been of the richest kind, and they call for our most grateful remembrance. The present is the 200th year since our venerable ancestors first landed on the shores of Plymouth. Their descendants have become a numerous people, and numerous churches have arisen and are flourishing, where one vast wilderness spread before them. With these descendants, no period in history awakens more interesting emotions, than that when their forefathers, who fled from oppression, found an asylum on these shores. This event should be commemorated with sacred joy and thanksgiving, and a correct history of the church which has here arisen, be furnished, that God may have the glory of all his works, and that the people generally may have presented to them the reasons why they should praise the God of their Fathers, and dedicate themselves to his service forever.——Therefore

Resolved, 1, That it be recommended to the churches and congregations in connexion with the General Association, to observe the 22d day of December next, as a day of Prayer, Praise and Thanksgiving.

2. That on that day, the people be assembled for religious worship.

3. That ministers be requested to notice in their sermons the character of the first settlers of New England, and the divine dispensations towards their descendants.

4. That they also on the occasion, give a history of the churches with which they are respectively connected.

The following vote passed the General Association of Connecticut, at their late session.

Resolved, that it be recommended that the day which may be agreed upon by the General Association of Massachusetts, as the anniversary of the landing of our Ancestors in New England, two Centuries ago, be religiously observed by the churches in connexion with this body, as a suitable occasion on which to commemorate the virtues of our ancestors, to review the dealings of God with the American churches, and implore the blessing of God on a rising country, and that the delegates of this body to other ecclesiastical bodies in New England, communicate this vote to those bodies.

A true copy of the minutes.

Attest,

JOSEPH HARVEY, *Scribe.*

Colchester, June 22, 1820.

Voted, that Messrs. Cannon, Packard, and Jenkins, be a Committee to prepare a pastoral address for the next year.

The Committee appointed to devise measures for forwarding and distributing printed minutes, made the following Report, which was accepted.

That an Agent be appointed in Boston to receive the printed minutes of this General Association, and transmit to other ecclesiastical bodies in connexion with it, so many copies as the Association shall direct, and to deliver copies to such persons as the respective Associations shall appoint to receive them.

Voted, that the Committee of Publication be requested to prepare and publish with the minutes the form of a Schedule, in which the returns from the several churches may be comprehensively exhibited at one view, and that the filling up of these schedules be made under the direction of the several Associations.

Voted, that Messrs. Dwight, Edwards, Woods, and Hale, be a Committee of publication.

Voted, that the Old Colony Association be requested to furnish the next preacher.

Voted, that the communications respecting the state of religion, be referred to the Publishing Committee.

The Committee appointed to take minutes from the narratives of the state of religion within our limits, and in those sections of our country represented in this body, submit the following

REPORT.

We live in a very interesting period of the church; such as our fathers made the subject of their prayers, and such as they ardently desired to see; but they died without seeing it. Within a few years, events have occurred in favour of Zion, which indicate her future glory in the diffusion of evangelical light throughout the world. "Many have run to and fro, and knowledge has increased." And while in view of those sins "which are a reproach to any people," prevailing in some parts of our country, in others, erroneous sentiments, and in others, a cold indifference to the high interests of Christ's kingdom, we have solemn cause of deep humiliation, and a motive to active fidelity in the service of our divine Lord, we cannot but be encouraged by the cheering information received, in the hope that the church is rising in the estimation of her friends, and brightening in her prospects.

God has not forgotten his heritage within the limits of this Association, during the year now closed. While in some parts, divine institutions and the order of the gospel are not observed with that affection and reverence which they deserve; in others, there is felt, to a happy degree, the influence of evangelical truth, and in some instances, the special operations of the Holy Spirit have been richly afforded.

In the large Association of Berkshire county, the general state of religion is such as to give us consolation and joy. In some of the churches the Lord hath appeared in his glory in building up Zion. In New Canaan, Richmond, and Pittsfield, the Head of the Church hath refreshed the hearts of his people by granting the effusions of his grace. In the two former places, one hundred or more have been the hopeful subjects of renewing influence; and still christians are engaged and prayerful. Religious meetings on the Sabbath, and on week days are crowded, and the inquiry of many is, *What shall I do to be saved?* In Pittsfield the moral state of things has materially changed. In that populous town, never, until March last, was there a revival of religion. At that time, some professing christians began to awake from their slumbers and cry unto the Lord. Their prayers were heard, and sinners were alarmed and convicted of their guilt. In a female school, twelve or fifteen are deeply impressed; and in the town, it may be hoped, that thirty or more, have been recently brought into the liberty of God's children. The work is still progressing.

Within the limits of the Mountain Association, we can joyfully mention, that several towns have experienced refreshings from the presence of the Lord. In Cumington and Worthington, it is supposed, that more than one hundred in each town, have been the subjects of renewing grace. In Peru there has been a pleasing work, and about forty are reckoned as the happy fruits. More recently, the displays of divine grace have been witnessed in Middlefield, and are still retained with increasing glory in the conversion of sinners. But the most copious effusions of the blessed Spirit have been realized by the people in the town of Chester. The work began more than a year since, and still continues. As many as two hundred are hopeful converts.

We are happy to state, that in the Franklin Association, general harmony prevails among the churches and ministers, and a good attention to divine ordinances. In Shelburne, there has existed a special attention to the concerns of the soul for more than a year past, and with some abatement, still continues. Forty-four have been added to the church.

In the Hampshire Central Association, although not blessed with so many revivals of religion the past year, as during the preceeding, yet the general state of the churches is pleasing and encouraging. In some of the societies, where a work of divine grace had previously commenced, the special influences of the Spirit have been continued, and considerable additions have been made to the churches. The towns most highly favored in this respect, are Northampton, South-Hadley, Granby, Williamsburg, and Amherst. Smaller additions have been made to other churches. The fruits of former revivals remain; and there is an increasing attention to religious duties in the family, and to the obligations of morality. A disposition to acquire religious information, and to contribute for the enlargement of the Redeemer's kingdom, appears to be increasing.

In Hamden Association, within whose limits there are an unusual number of waste places, the interests of religion have gained strength. Pastors have been happily ordained over three churches, and two of these churches have been destitute for a series of years. There is a growing attention and affection to divine institutions, and to the prosperity of Christ's kingdom. Additions have been made to the churches generally; and to the church in Munson, which before contained about two hundred and fifty members, fifty have been added the year past as the fruit of a revival.

In Brookfield Association great harmony of feeling and unity of sentiment prevail among the ministers and churches. In respect to the fervor of piety and the glow of awakenings, there is not the same cheering prospects as in some former years. And, while some things are to be deplored, the friends of Zion have great reason on other accounts for rejoicing. Nearly half of the churches during the last year, were signally favored with the out pouring of God's Spirit. Among the hopeful subjects of grace, there have been but few instances of apostacy; and professors in general, walk consistently with the gospel. The town of Hardwick, which did not partake of the previous revival, has, within a few months, been richly blessed by the influences of the divine Spirit, on the hearts of that people. The work of God, in its progress and power, extended to almost every part of the town. Persons of various ages, to the number of one hundred, have been already added to the church, and eleven more stand propounded.

In the Union Association are twelve ministers, and thirteen Churches. In most of these, there is no peculiar attention to religion; yet there is a respectful and reverential observance of sacred institutions. To the second church in Dorchester, the sanctifying influences of Divine grace have, in some degree, been granted; and twenty-nine have been added to the Church. In South Reading, a pleasing revival of religion has been experienced. Already twenty seven have been added to the Church, and more than thrice that number have been hopefully converted from the error of their ways. A more than usual attention to religion has existed in Park-Street congregation, Boston. The Church has received an addition of twenty by profession, during the year, and others are expecting soon to profess their faith in Christ. The Church in Essex Street, (Boston,) has but recently been organized. The number first gathered was seventeen: it is now forty. The house of worship has been erected about six months. The Society have not been without some tokens of God's grace and good will.

The Auxiliary Education Society of Norfolk County is distinguished for its energy and liberality. A similar Society of the Young Men of Boston deserves honourable mention. Two of the churches in Boston, (one of them connected with this body,) are Auxiliary Education Societies. Three of the Churches, Old South, Park Street, and Essex Street, unite in the Monthly Concert for Prayer, and by a monthly contribution, more than support one of the Missionaries to Jerusalem. The Society for the moral and religious instruction of the poor in Boston, supports two missionaries in that town, provides preaching on the Sabbath for the seamen, and maintains five large and flourishing Sabbath schools. During one fourth of the year, four young men, in addition to these missionaries, have been labouring in the same field.

In the eastern part of Salem Association, religion is in a low state. In consequence of some dangerous errors which have prevailed there for several years, many have become very inattentive to the concerns of eternity. In other parts of the Association, religion is in a much more flourishing condition. During the year past, God has been pleased to pour out his Spirit, revive the hearts of his children, and add converts to righteousness. In Beverly, within a few months past, many have been awakened and hopefully brought to a knowledge of the truth. Though but few as yet have made a public profession of their faith, yet seriousness has prevailed in a great proportion of the families of the town. In Salem, though there has been nothing very special, yet a considerable number has been added to the churches. In Marblehead, there has been some special attention, and a pleasing addition to the churches. In other places, there has been an unusual attention to hearing the word, and some seriousness. Within the bounds of the Association, correct sentiments and true religion appear to be gaining ground.

No considerable revivals of religion are reported to have cheered the hearts of Christians, within the Haverhill Association. There exists a good degree of Harmony among the churches and ministers; and there is an increasing attention to divine institutions, and to pious, charitable objects. In Methuen, some happy effects have of late resulted from the instituted means of grace, and fifteen have been added to the church.

The Old Colony Association, which until the present year has not been represented in this body, contains nine ministers and fourteen churches. While good order generally prevails in these churches, many of them have been favoured the past year, with revivals of religion. In Fairhaven, though the Church is destitute of a pastor, a happy work of grace has been carried on, and many have been added to the Lord. A prevailing attention to religion has appeared among all the churches in New Bedford. One of them has shared largely in the divine influence, and has been increased, as we hope, with the increase of God. In Rochester, in two of the parishes in Plymouth, and in Berkley, there has been a prevailing solemn attention to religion; and some, in each of these places, it is hoped, have begun to believe in the Saviour.

From communications made by delegates from the General Associations of Connecticut and New Hampshire, from the General Convention of Vermont, and from the General Assembly of the Presbyterian Church, we are happy to learn, that the cause of the Redeemer continues to flourish throughout our country. Many of the churches connected with these bodies, have been blessed with revivals of religion. The Cause of Missions is rapidly gaining ground in the Presbyterian Church. The American Bible Society is increasing in its resources and in its efforts. The Theological Seminary at Princeton, is represented as in a flourishing condition.

On the whole, from the representations made of the state of religion within the limits of the General Association, as well as elsewhere, we have great reason to bless the Redeemer for the many mercies dispensed to his church during the past year. In different parts of our land, he has greatly refreshed and encouraged his children, and multiplied the number of his visible people.

In most of our towns, Sabbath schools are established upon improved plans. Children and youth are induced to treasure up in their memories the holy scriptures, which are sufficient to make them wise unto salvation, through faith in Christ Jesus. This branch of religious education, promises happy results to the Church in the rising generation.

Children in general are taught the Assembly's Catechism, that excellent compend of christian doctrine, which we think will be countenanced by those who adhere to "the faith once delivered to the saints."

The various and multiplying charitable institutions of the present day, which have for their object the glory of God in the salvation of sinners, are uniting, in an increased degree the affections, and concentrating the efforts of Christians.

The Monthly Concert of Prayer is observed in every part of our connexion. Here the prosperity of the Redeemer's Kingdom is devoutly remembered ; and the hearts of christians are opened in pious liberality. The New England Tract Society has received large additions to its funds, and has been enabled to pursue its operations with increasing energy. The American Education Society continues to prosper, and numbers more than two hundred young men on its list of beneficiaries. Missionary Societies, foreign and domestic, receive increasing patronage and awaken deeper solicitude in the bosoms of Zion's friends.

Such is a brief account of the state of religion in our own country, as presented to the Association. While in some parts of our land, the prevalence of heresy and immorality furnish occasion for mourning and humiliation ; the general prosperity of our churches calls for corresponding gratitude. In our own and in other lands, we see abundant evidence that the Church is built upon a rock, and that the gates of hell shall not prevail against it. The time has commenced, foretold by the prophet, when every valley shall be exalted, and every mountain brought low ; when the crooked places shall be made straight, and the rough places, smooth. Let the friends of Jesus, then, stand with their loins girt about, and their lamps trimmed and burning, waiting for the coming of their Lord.

Voted,—That the next meeting of this body be within the limits of the Haverhill Association ; the time and place to be determined by that Association.

Voted,—That Rev. Sereno E. Dwight, be the Agent of this Body, to receive, and transmit the printed minutes of this and other Bodies in our connexion.

The Pastoral Address was read and accepted.

PASTORAL ADDRESS.

Dear Brethren,

It is plainly a duty enforced by every argument of gratitude, responsibility, and honour, of all who sustain the relation of christian ministers, with the unwearied activity of paternal solicitude, to watch over the interests, and labour for the welfare, of the people committed to their charge. Impressed with these sentiments, we beg your earnest attention to the remarks, which, dictated by an affectionate concern for your prosperity, we are now to lay before you; and we pray God, that they may reach your hearts, and prove effectual in regulating your conduct. The *dangers*, resulting from the peculiar circumstances of your situation, and of the day in which you live, will form the subject of the present Address; and as we proceed, we shall incidentally direct you to the means necessary for your security.

We feel ourselves obliged most solemnly to warn you against the influence of those fashionable errors, which, as they are specious in their pretensions, accommodated to the pride and indolence of the heart, insidious in their progress, and paralizing in their effects; threaten, in modes extremely various, and many of them perhaps unsuspected, your faith, your purity, and your happiness. In the neighbourhood of enemies of the gospel, in whose affability, boasted liberality, and high claims to literary distinction, you find much to divert your eye from the corrupt mass of their principles; you are liable to lose by degrees that keen and vigilant perception of the value of truth, without which, evangelical doctrines can have no fixed hold on the understanding, the conscience, or the affections. It is thus, we doubt not, that many orthodox men, and orthodox churches, have been carried, by imperceptible gradations, from the firm basis of scriptural Christianity, to that deceitful ground, where every step is hazard, where confidence perpetually yields to distrust, and where the hopes of a religion for sinners, are dissipated and forgotten amidst the enchantments of a visionary philosophy. Were not the task invidious, we might illustrate this observation by examples;—we might point you to individuals and to congregations, over whose ruins piety now weeps, as she remembers the glory whence they have fallen. With these instances before you, you will not think us too apprehensive, or too importunate, when we press upon your solemn attention, the injunctions of Inspiration to steadfastness in the faith, and its warnings against apostacy. "Buy the truth, and sell it not.—Be not carried about with diverse and strange doctrines; for it is a good thing that the heart be established with grace.—Earnestly contend for the faith which was once delivered to the saints.—If any man draw back, my soul shall have no pleasure in him."

Forget not, however, the perilous tendency of religious controversy on the temper of beings, who, though they may be upright in their general design, are yet far from perfection, and whose zeal for the honor of God may be debased by earthly mixtures, as well as more directly counteracted by the cautious policy of a spurious and temporising prudence. It is an attainment much too rare, though certainly of very great importance, to combine, in equal proportions, a detestation of error, with pity for its propagators, and an unyielding tone of vindication, with such meekness and humbleness of mind, as shall repel at once the slightest suspicion of personal, or party feelings. Easy indeed it may be, in this polite age, to select such phrases, as shall add poignancy to sarcasm and contempt, by arraying them in the borrowed forms of gentleness and candour; but to avoid actual asperity, is no less difficult now, than it was in other times, when the decencies and refinements of polished society imposed no restraints on the cogency, or the passions of debate. While, therefore, we would warn you against that indifference to truth, which claims the praise of charity, we would at the same time remind you, that genuine kindness to the opposers of the doctrines you profess, will serve as effectually to recommend them, as to secure your own happiness. "The servant of the Lord must not strive, but be gentle unto all men.—In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

By the spirit of controversy, you may be led to lay an undue stress on a profession of soundness in the faith, disconnected from those fruits in the life, which prove its genuineness and importance. The peculiar doctrines of the gospel are, in their nature, eminently practical, and it is because they are so, that they appear with such prominence in the word of God, and have engaged in their support the wisest and the best men of all ages. Yet there is danger, in the heat of disputation, of overlooking the grand circumstance, which makes them worth defending; of satisfying ourselves with "the form of sound words;" and of even regarding a scriptural creed as the highest, if not the only, evidence of piety. This is an evil, of which we, as well as the churches of older countries, have had too much reason to complain; and it is surely time, not only that we had waked to a conviction of its magnitude, but that we had exerted ourselves in pursuit of an antidote.

By the writings of some of our ablest divines, whose souls now rest with God, we have been guarded against Antinomianism in its grosser forms; and few can be found, who would maintain a theory of religion, directly subversive, of holiness. Since however, the best notions in the head, cannot of themselves, correct the errors of the heart; it becomes us seriously to inquire, whether that opposition to the strictness of obedience, which gave birth to the speculations of Agricola, does not manifest itself among us under more specious pretexts. Have we not reason for the fear, that, in some cases, enmity to the obligations of morality, seeks, with a strange inconsistency, to conceal itself behind the mask of devoted attachmen to the truth, and even of zeal for that inward experience, which, when genuine, cannot fail to extend its influence to the whole system of human conduct? How otherwise can we account for the paradoxical union, too often observed, between the most evangelical sentiments, and a neglect of social duties; between a conversation the most spiritual, and habits the most worldly; between the most fervent prayers for the propagation of the gospel, and a parsimonious withholding of all pecuniary aid for the advancement of the Redeemer's kingdom? Among the professed friends of vital godliness, we are justified in looking for whatsoever is amiable in the intercourses of private life, and magnanimous in public spirit, as well as for firmness in religious principle, and eminence in the exercises of devotion.

In this apostate world, it has been too generally true, that every event propitious to Zion, has been attended with circumstances, which, through the operation of corrupt human passions, have had an opposite tendency; and the remark is, we fear, not wholly inapplicable to the grand impulse, given in our day, by the Providence and Spirit of God, to the labours of christian philanthropy. The present, we *justly* say, is the era of benevolence; and in our admiration of the glories which invest it, we feel a kind of revolting from the contemplation of evils, either apprehended, or actually witnessed, in a state of the world so consoling to the bosom of charity. Our regard to your welfare, Brethren, is, however, too sincere, to permit us to pass over them in silence.

Without duly reflecting on the difficulties to be encountered, in the great work of evangelizing all nations, you are liable to be discouraged in well-doing, from a want of immediate success, equal to your wishes, and to the view, you may entertain, of the means which have already been employed.

To guard you against a relaxation of your efforts, it is only necessary, that your ears should be open to the command of God, enjoining upon you unwearied perseverance; and your eyes, steadily directed to those promises, which ensure the eventual triumph of the gospel over all the false religions of mankind. Reverencing his authority, believing his word, you will never grow irresolute; you will wait in hope for a rich return of your liberalities and your prayers; and you will hail the least tokens of his favour with more than the joy of harvest. It is truly to be lamented, that any exhortations upon this subject should now be necessary. It may well cause our tears to flow, that, after the slumber of centuries, the church should still need excitement to redeem her lost honour; and that any, who have come up to the siege of Jericho, should be disheartened, or alarmed, because the wall has not been overthrown, and the city surrendered, on the first sounding of the trumpets. We are not afraid indeed, that the work will cease. It is of God, and it must prevail. But what must be the shame of those who desert it? and how will their defection give occasion for the enemies of our Lord to blaspheme.

To the cause in which you are engaged, and especially to yourselves, the purity of your motives is important beyond expression; and to this point, you should direct your utmost vigilance. Popularity, party, the influence of great names, the grandeur of operations, uniting the talents, learning and piety of many thousands in every district of Christendom, and extending to every region of the globe,—may be sufficient to inflame that heart, which the fires of the altar could not penetrate, and to open those hands, the rigid fibres of which had resisted, to the last, all the holy violence of charity. Such is human nature; and it need not surprise you, that among the contributors to benevolent objects, there are some, whose private deportment is utterly at variance with their more public acts, and whose worldly compliances, to say nothing more, brand their most splendid beneficence with the character of hypocrisy. These corrupt principles, even where they are not supreme, may be insensibly blended with higher considerations, and vitiate actions, which had otherwise been entitled to unmingled applause. Let your purpose then be single; and remember that your services will be approved in Heaven, only in proportion to the disinterestedness by which they are performed.

This strict regard to your motives is requisite to preserve you, on the one hand, from unreasonable despondency under embarrassments, and the failure of your hopes; and on the other, from the risings of that pride, which, attributing to itself the glory of success, provokes the frown of the Almighty, upon all its enterprises. He will have the entire praise of every good work; and, to inculcate upon us this salutary lesson, he frequently interposes, to confound those designs, which are formed in dependance on human strength. It is a serious question, whether the declension, which commonly succeeds a revival of religion, may not, in most instances, be ascribed to his rebuke on the vanity of his children, gathering confidence in themselves, by what should forever humble them,—his manifest and long continued blessing on their exertions. Where the Spirit operates, means are, of course, efficacious; and we are so disposed to rest in these, that much too frequently we overlook that divine agency, which gives them all their power to sanctify and to save.

They, who bear a part in the benevolent operations of this period, should beware, that they do not estimate too highly their labours and their alms, as proofs of their personal religion. We have said, that other sentiments than those of piety may make you the patrons of public institutions; and we must add, that all the pomp of munificence, toils the most oppressive, and sacrifices the most costly, disjoined from a life of humble faith, of penitence and of prayer, are so far from gaining the approbation of God, that they are, in his sight, but "sounding brass, or a tinkling cymbal." Err not, we beseech you, on a point so fundamental to your happiness here and hereafter. Take heed, that your hearts be right with God. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Cultivate the religion of the closet; and live in the blessedness of communion with Him, who is, in all generations, the Hope and the Refuge of his ransomed people. With subdued affections, and heavenly views, exhibit in your daily conduct, the purity, temperance, justice, meekness, gentleness, and long suffering of the christian character. Thus will you convince the world, that, whether you give, or pray, for the promotion of the kingdom of peace, you are sincere; and that the hopes, which animate you, are divine. You will thus be prepared for the most difficult duties, and the severest trials in life. By your order and discipline, you will become terrible to your enemies as an army with banners; and, by the divine influences attending your efforts, you may anticipate the speedy introduction of that predicted day, when the ways of Zion shall no longer mourn, when all who hear the Gospel shall joyfully bow to its authority, and when the sound of its mercy, mingled with the songs of disenthralled nations, shall roll over every land. Live like christians, Brethren, and your conflicts will soon be over; death will close forever the period of your sufferings, and grace will exalt you to those seats in glory, from which you will behold, with ineffable rapture, the advances of millennial brightness on these dark abodes of mortality, and exult in the delightful, unalloyed assurance, of an eternal union, in the presence of your Saviour, with the countless myriads, out of every kindred and tribe, redeemed by his blood, and justified by his righteousness. That such may be your felicity, is our earnest prayer; and we ask in return, that you would never cease, with fervent desires for our increasing spirituality, and the success of our ministry, to remember us in your supplications at that throne of grace, where, however various their employments, however separated by distance, the saints daily meet, to seek their Father's smile, to cast upon his arm their burdens, and to engage his perfections in behalf of a dying world.

By order of the Committee.

ENOCH HALE.

Voted,—That the ministers in our connexion be requested to read the above Address to their churches and congregations, and that some suitable person read it to vacant churches

Voted,—That the communion service be on Thursday, o the week on which the Association meet.

Voted,—That the number of minutes to be printed be determined by the publishing Committee.

Voted,—That the thanks of this Body be presented to Rev. Mr. Oliphant and the Church and Congregation composing the third parish in Beverly, for the marked kindness and hospitality which they have manifested during the present session; and to the choir of Singers, for their generous and christian attentions, and to express to them, the high satisfaction afforded by their excellent performances.

Voted,—That the thanks of the Association be presented to the Rev. Moderator, the Secretary, and Scribes, for their faithful services during the session.

Prayer being offered by Rev. Mr. Lyman, the Association was adjourned.

THEOPHILUS PACKARD, *Moderator.*
ELIAKIM PHELPS, *Scribe.*
THOMAS SHEPHARD, *Assistant Scribe.*

FORM OF A SCHEDULE FOR A REPORT OF THE STATE OF THE CHURCHES.

Parish.	Minister.	When settled.	No. of members, Jan. 1, 1821.			Admission in 1820.			Deaths.	Dismissions.	Baptisms.	
			Males.	Females.	Total.	By Prof.	By Recom.	Total.			Adults.	Infants.

It is earnestly requested, that the Clerks of the several Associations will forward complete returns of the several churches comprized in them, on the plan of the preceding Schedule, to the next General Association.

Note. An Apology is due to the Clergy, connected with the General Association, for the late publication of these Extracts. The reason is the following:—The papers were put into the hands of one of the Committee of Publication; he prepared them for the press, except a single article, for which he had not then the necessary documents. In this state they were forwarded to the other two members of the Committee, as his health compelled him to leave home on a long journey. They declined to act, and returned the papers just as he was setting out. For some time after his return, he was disqualified by ill health for attention to business.

Thos J. Vail

EXTRACTS
FROM THE MINUTES
OF THE
GENERAL ASSOCIATION
OF
MASSACHUSETTS,

ASSEMBLED AT

HAVERHILL, JUNE 26, 1821.

NORTHAMPTON:
PRINTED BY THOMAS W. SHEPARD AND CO.
1821.

THE

General Association of Massachusetts,

CONVENED AT HAVERHILL,

Tuesday June 26, 1821, at 5 o'clock, P. M. and continued its Sessions until Thursday Evening.

REV. WARREN FAY, Moderator.
ELIAS CORNELIUS, Scribe.
JAMES BRADFORD, Assistant Scribe.

MEMBERS.—Rev. Messrs.

JAMES BRADFORD,	*Berkshire Association.*
NOAH SHELDON,	
WILLIAM A. HAWLEY,	*Mountain.*
JONATHAN GROUT,	*Franklin.*
†JOSEPH FIELD,	
NATHAN PERKINS,	*Hampshire Central.*
JOHN WOODBRIDGE,	
ISAAC KNAPP,	*Hampden.*
ELIAKIM PHELPS,	*Brookfield.*
STEPHEN CROSBY,	
WARREN FAY,	*Union.*
WILLIAM COGSWELL,	
SAMUEL WALKER,	*Salem and vicinity.*
ELIAS CORNELIUS,	
ISAAC TOMKINS,	*Haverhill.*
†JACOB W. EASTMAN,	
THOMAS ANDROS,	*Old Colony.*
ELIJAH DEXTER,	
GARDINER B. PERRY,	*Essex Middle.*
†JAMES MILTIMORE,	

† Took their seats the second day.

†WILLIAM EATON, †JOHN PUTNAM,	*Worcester North.*
WILLIAM NEILL, D. D. ARTEMAS DEAN,	*General Assembly of the Presbyterian Church.*
PETER HOLT, JOHN M. WHITON,	*General Association of New Hampshire.*
ELI MOODY, WALTER CHAPIN,	*General Convention of Vermont.*
†JOEL MANN,	*Evangelical Consociation of Rhode Island.*

ENOCH HALE, *Secretary.*
JOSHUA DODGE, *Minister of the place.*

The Moderator opened the session, as he did each succeeding day, with prayer; and concluded each with prayer, except the last.

Messrs. Knapp, Perkins, Holt, Dean and Woodbridge were appointed to take Minutes of the state of religion.

The Evangelical Consociation of Rhode Island having sent a delegate to form a union with this General Association, the subject was referred to Messrs. Grout, Hale and Chapin; who reported [Wednesday morning] That such union be formed upon the same principles on which this Association is connected with other bodies of a similar description.

The Report was accepted, and the Rev. Joel Mann took a seat in the Association.

The Committee of Union laid before the Association their annual report, recommending that the Committee be dissolved, and their report was accepted.

The Rev. Doct. Neill, in behalf of the General Assembly of the Presbyterian Church, having presented the Association with a copy of the Digest compiled from the records of that body—it was

Voted, That the thanks of the Association be presented to the General Assembly for this mark of their attention; and that the Secretary communicate this vote to the Standing Clerk of the Assembly.

The Pastoral Address was read and accepted.

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† Took their seats the second day.

PASTORAL ADDRESS.

Dear Brethren,

As ministers of Jesus Christ, under vows of fidelity to our Master, we feel it our duty to exert ourselves in His cause, and to warn and admonish, with all long suffering and doctrine. Towards the Churches within our connection, we would ever exercise an anxious solicitude, and on them would we bestow unceasing labors of love.

The citizens of Zion are intermixed in their intercourse, with the people of the world; and are often under strong temptations to swerve from that sobriety and watchfulness, which they are bound to maintain. They are liable, through dread of incurring the reproach of singularity, to become remiss in their walk, and to discontinue duties, in which the glory of their profession, and the life of their religion essentially consist.

Permit us, then, as watchmen, freely to observe, respecting certain evils of this nature, which, if not generally prevalent in our Churches, are lamentably noticeable in some portions of this Commonwealth. We may particularize,

A want of zeal for the house and worship of God.

Wherever this exists religion is in a cold and languishing state. One of the first and most natural expressions of love to God, and an animated zeal in His cause, is a reverence for His institutions, and a delight in the "place where His honor dwelleth." The inward feelings of the heart, strongly impel the engaged disciple to those outward expressions of homage, which God has recommended and approved. Consequently, one of the first evidences of the effusion of the Divine Spirit upon a people, is their frequenting the sanctuary of the Lord. This, also, may serve as a graduated scale, by which to measure the religious feelings and dispositions of a people. For, in exact proportion, as they feel the strivings of the Spirit, or enjoy the Divine presence, they will testify, by their practice, to the importance of religious institutions.

Go to places favored with the refreshing influences of the Spirit, and you will see thronged and attentive assemblies. You will behold the house of God filled with serious auditors, listening, eagerly, to the truths communicated. Visit them when their fervor begins to abate, and you will witness a correspondent neglect of the Sanctuary. Call upon them when "the love of many waxes cold," and you will trace its evidences more plainly, than words can utter, in the increasing emptiness of the courts of the Lord. You will hear many strange objections started, many singular apologies offered. You will find that many causes, very trivial in their nature, have entirely disengaged some from the house of God. You will find that little party differences and divisions have interwoven themselves with religious considerations, and become magnified into egregious crimes.

Such sorrowful defections are indications that religion does not flourish. We may again observe,

Few seem to take an interest in Zion's prosperity.

Although in the most favored seasons, we may not suppose that "*they* are all Israel, who *seem* to be of Israel;" nor yet all who appear to interest themselves concerning religion, are vital sharers in it; yet, where the power of truth prevails, many, not savingly benefitted by it, are disposed to honor it with their testimony; a circumstance, desirable in itself, and peculiarly gladdening to Zion's friends; because hope is entertained that all who have begun to "run well," will not be "hindered."

When religion flourishes, many advocates will be found espousing the cause. But, when it declines, the power which seemed to hold many in awe, and call forth their acknowledgments, is withdrawn. Gospel truth is no longer the theme of the multitude, nor the prosperity of religion their concern. Their engagedness, like the "morning cloud," has vanished away. None will, now, be found, recommending and inculcating religion, but the genuine and guileless disciple. Every effect which was but temporary, has subsided, and the insincerity of multitudes is exposed. What a circumstance to be deplored! We may again observe, *Popular opinion has too much the ascendancy over the solemn and undoubted truths of the Gospel.*

Christ's kingdom cannot be said to flourish, when the rewards it offers are less inducement to well doing, than the applauses of men; or when the threatenings it publishes are less regarded, as dissuasives from impropriety, than the dread of popular odium.

And much less, can it be said to flourish, when the thought of becoming unpopular with the world, occasions more apparent solicitude and pain, than the apprehension of disregarding the requisitions of God.

Unhappy, in a religious point of view, must any people be pronounced, whose sense of propriety and duty must be measured by the approbation or disapprobation of the world; and whose efforts, towards countenancing or discountenancing existing customs, whether right or wrong, must all, previous to being made, be weighed in the scale of popular sentiment. If reformation in morals, and the salutary restraints of religion must pass such an ordeal as this, there can but little hope be entertained of success. Popular opinion is a very dangerous and injurious standard of religion. Another thing we would mention, is,

The unwatchfulness of professing Christians, in their walk.

The course of duty requires ever to be guarded with the closest circumspection; and Zion's prosperity and safety urgently demand, that those who tread her sacred paths, should be cautiously on their guard.

In this vale of imperfection, the light which Zion reflects, although glorious, when carefully trimmed, is, nevertheless, feeble and tremulous, and easily obscured. The slightest touch, if not extinguishing, can greatly diminish its lustre. As the city of God is on a hill, that its light may be manifest; so, every diminution it suffers, is readily perceived.

As the light of Zion is her glory and rejoicing, because thereby, all her paths are illuminated; so every intervening shade must be her grief and lamentation, because, thereby, her "ways" are made to "mourn." Lastly, *Prayer is too much neglected.*

This is a duty, on which the blessed Savior most emphatically insisted. To "watch and pray," and to "pray not to enter into temptation," were commands, which He urgently and repeatedly gave. But this duty, however necessary to the advancement of the soul in holiness, and in accordance with the special commands of God, is liable, on slight pretences, to be neglected, and even laid aside, by professed christians. On this account, christians fail of making that advancement in holiness, which might be expected, and the blessings of Heaven are withholden.

Brethren, we should ever esteem it a privilege, that to our Almighty Benefactor, we may, frankly, disclose all our wants, and communicate all our lawful desires ; that we may confess before him, our secret sins, and all the hidden infirmities of our nature. To the sanctuary of His grace, we may repair, on all occasions. We may go to Him, under the pressure of trials, in the depths of affliction, in the hurry and bustle of business, in the gloom of darkness, and in the moment of danger. And how consoling is the thought, that when earthly helpers fail us, there is One, who will never fail ; that, when absent from our friends, there is One, who will never leave, nor forsake us ; that, when no sympathetic ear is near us, to listen to our complaints, there is One, who hears, even the young ravens when they cry.

Christian Brethren, be invited, be urged, then, to repair to the throne of grace. This it your best, your only security. Let all impertinent and unavailing excuses be laid aside. Approach, without that false timidity, that "fear of man, that bringeth a snare." Be not ashamed of your best, your Almighty Friend. Approach with faith and confidence in the fullness and all-sufficiency of Divine goodness. Approach with a frank and familiar disclosure of all your wants and necessities. Bury not your cares in your bosoms, when there is One, so willing to hear, so ready to bestow.

Christian Brethren, let us look well to ourselves and families, to the interests of our Societies and Churches, and fervently seek the returning aid of Him, whom our backslidings have offended. His blessed presence restored, will give us light in darkness, and convert our sorrows to rejoicing.

Friends of Zion, remember the city of your solemnities, and seek with holy importunity, that God would "bring back your captivity."

And do thou, "O Shepherd of Israel, thou that leadest Joseph, like a flock, thou that dwellest between the Cherubim, shine forth."——"Return, we beseech Thee, O God of Hosts, look down from Heaven, and behold and visit this vine."

☞ *It is expected, that the above Address will be read to each church and congregation in connexion with the General Association, by the minister, or some other suitable person.*

Voted, That the standing rule adopted last year for nominating delegates to ecclesiastical bodies in our connection, be rescinded.

Messrs. Hale, Woods and Knapp, appointed a Committee to consider the expediency of admitting the clerical members of the Board of Directors of the Domestic Missionary Society *ex officio*, to seats as honorary members of the Association, reported, that they be admitted; and the report was accepted.

In acceptance of the report of a Committee on the subject,

Voted, That at the future annual meetings of this body, the Associational Sermon be delivered on Wednesday, at 2 o'clock, P. M. and that the narratives of the state of religion immediately follow.

The Rev. Enoch Hale was re-elected Secretary by a unanimous vote.

Voted, That Messrs. Hale, John Woodbridge and Vinson Gould be a Committee to report to this Association the next year the standing rules and votes of the Association, and to propose such amendments and additions as they shall judge expedient to be adopted.

After examining the Record of the last year, and counting the ballots now taken, it appeared that the following Delegates were duly appointed to the several ecclesiastical bodies with which this Association is connected: viz—

To the General Assembly of the Presbyterian Church to meet at Philadelphia on the third Thursday in May, 1822.

Rev. Messrs. ISAAC KNAPP, and
WARREN FAY.
JOHN WOODBRIDGE, and } *their substitutes.*
OLIVER COBB,

To the General Association of Connecticut, to meet on the third Tuesday in June, 1822.

Rev. Messrs. HEMAN HUMPHREY, and
SAMUEL GILE.
SAMUEL OSGOOD, and } *their substitutes.*
JONATHAN GROUT,

To the General Association of New Hampshire, to meet a New Ipswich the third Tuesday in September, 1821.

Rev. Messrs. JAMES SABINE, and
OLIVER COBB.
RUFUS POMEROY, and } *their substitutes.*
JOHN CODMAN,

To the General Convention of Congregational and Presbyterian Ministers in Vermont, to meet at Poultney on the second Tuesday in September, 1821.

Rev. Messrs. JOSHUA DODGE, and
THOMAS SNELL.
JONATHAN ALLEN, and } *their substitutes.*
DANIEL A. CLARK,

To the Evangelical Consociation of Rhode Island.

Rev. Messrs. DANIEL HUNTINGTON, and
JOSEPH VAILL.
WILLIAM COGSWELL, and } *their substitutes.*
SAMUEL WARE,

At 3 o'clock attended divine service. The Rev. Thomas Andros preached the Associational Sermon from Matt. vi, 10. "Thy kingdom come. Thy will be done, in earth as it is in heaven."

The Association voted him their thanks.

After the devotional exercises the religious Narratives were heard; and the hearing was finished Thursday morning.

At 9 o'clock, Thursday, the business of the Association was suspended to give opportunity for the Domestic Missionary Society of Massachusetts to hold their annual meeting. In the afternoon, after the Sermon preached by Rev. John Nelson before the Domestic Missionary Society, the Association united with the church and other ministers and christians, in the celebration of the Lord's supper.

Messrs. Porter, Phelps and Dwight, to whom the subject had been committed, made their report—whereupon,

Voted, That it be accepted, and that the Rev. Warren Fay be requested to procure its insertion as soon as may be in the Boston Recorder and other papers. The report was as follows:

The committee to whom was referred the following question—" Will this Association take any measures to effect an increased and systematic effort in the cause of religious charity?" beg leave to report their recommendation of the following preamble and practical measures.

The General Association desire deeply to feel and to urge upon their brethren the consideration, that the kingdom of the Redeemer is a kingdom of *means*. Whenever he appears in his glory to build up Zion, he presents a new claim on his disciples to increase their efforts in his cause. While enough has been achieved within a few years to inspire every pious heart with courage and gratitude, the weighty enterprise of converting the world is only *begun.*—Faith more fervent and active, sacrifices more extensive, efforts more united and unremitted, than we have hitherto witnessed, are neceseary to carry it forward. To replenish the exhausted funds of our great charitable societies, and to extend their operations, demand resources far more ample than have been furnished by the benevolent contributions of past years. With these views, the General Association take the liberty to urge upon their brethren the following measures, viz.

First. That every church, in a special meeting for the purpose, after solemn prayer to God, and due deliberation, do explicitly recognize its obligations to act as a regular, permanent Charitable Society.

Secondly. That the pastor, or when the church is vacant, some one whom they shall designate, enter, in a regular list, the name of each one who is disposed thus to contribute, with the sum to be contributed at each monthly concert, and each sacramental occasion, till the name is withdrawn by the contributor, it being understood that such person is at liberty to *exceed*, though not to fall short, of the stipulated sum.

Thirdly. That once in each year, the church hold an annual meeting as a Charitable Society; when they shall review the great charitable objects of the day, and after seeking divine direction, determine to what object or objects their charities for the ensuing year shall be applied.

Fourthly. That this systematic mode of collecting small sums at stated seasons frequently recurring, be understood as intended not to supercede any charitable associations already formed, or any method of procuring larger contributions from societies or individuals; but as a source of income in addition to those already in operation.

Fifthly. That the Board of Commissioners for Foreign Missions, and the Board of Directors of the American Education Society, be requested to adopt such measures as they may judge best, to lay the foregoing plan before ministers and churches for their adoption.

The Committee appointed to audit the Treasurer's account, &c. made their report, which was accepted. They recommend that each member of a district Association pay seventy-five cents the next year.

The Committee appointed to take minutes of the state of religion, presented the substance of a report, which was accepted and ordered to a Committee of Publication, consisting of Messrs. Hale, Perkins and Woodbridge.

NARRATIVE OF THE STATE OF RELIGION.

On former occasions it has been our delightful task to record the mercy of the Most High, in numerous accessions to our Churches, and multitudes of souls redeemed from the bondage of sin, and brought home to God through faith in the Savior. It is not so now. While we rejoice to hear, that, in other States, the work of the Lord is revived with power, we are compelled to weep over our own stupidity, and to exclaim, though not with sentiments of hopeless despondency, "Oh, that it were with us as in months past!" Amidst all our discouragements, we find not a little, in the situation of our Churches, and the tokens of the divine favor to Massachusetts, to strengthen our confidence in the protecting care, and promised grace of Him, before whom, the prayers and the alms of his children ascend, as a sweet and perpetual memorial.

The Monthly Concert of Prayer is generally observed within our limits, and in many instances, in all parts of the State, is accompanied with a charitable collection; Sabbath Schools are common, and extending more widely, their salutary influence; the benevolent objects of the day receive increasing patronage; and the profits of merchandize, of mechanical skill, and of female industry, are consecrated to the cause of Zion—to the education of pious youth for the ministry, the instruction of the ignorant, and the salvation of the world.

We particularly notice as worthy of praise and imitation, the charity of our *Christian farmers*, who have in very many instances, within the last year, been induced to make the experiment of devoting to the service of christian missions, some portion of that soil, by which, through the blessing of God on their exertions, they enjoy so much comfort, and abundance. To the eye of Christian philanthropy, it must be peculiarly refreshing, to behold, scattered over the face of this flourishing state, here and there a missionary field, waving to the breeze of Heaven, and destined to bless, with the bread of eternal life, the most distant nations of the earth.

Highly gratified as we are, in recording these plans of benevolence, and means of diffusing abroad the savour of Christ's name; yet we would not omit to give a more minute account of the real state of things as they exist in our several individual associations.

From the Berkshire Association, containing nineteen churches, of which all are supplied with Pastors, we have been favored with pleasing intelligence. The revival at Pittsfield, which commenced more than a year ago, still continues, and has recently received a new and powerful impulse. Within a few weeks, more than twenty individuals, it is hoped, have been made the subjects of renewing grace. Since the first commencement of the work about seventy have publicly united themselves to the Congregational church. In the towns of Stockbridge and Sandisfield also, there is an unusual and increasing attention to the concerns of the soul; and in various other places, augmented zeal, renewed energy in prayer, and the enlivened ardor of hope are observable among the friends of the Redeemer.

Within the limits of the Mountain Association, are eleven churches, of which nine are supplied with pastors. Its representatives state, that, although coldness in religion generally prevails, yet God, in mercy, has visited some of their churches. The revival in Chester and Middlefield continued into the last year; and in the former place eighty-five since our last meeting have been visibly added to the Lord. The whole number of those who have been received to the communion of the church in Middlefield, is twenty-nine. In other towns, pleasing hopes are entertained that God is about to revive his work, and occasional instances of conversion to Christ have occurred.

In the Franklin Association, the ordinances of the Gospel are generally respected; and in the town of Charlemont, God has been pleased to appear in his glory for the enlargement of Zion. In several other places, intimations are afforded of the special presence of the Spirit of grace; and Christians are joyful in hope.

From the Hampshire Central Association, we learn, that though no such general revivals of religion within their limits, as we have formerly had occasion to record, have been witnessed, during the last year, yet the word of God is not without its effect, in promoting social order, attachment to the truth, and respect for the institutions of Christianity.

The same general observation may be applied to the Hampden Association, with the pleasing exception, that in several towns, particularly in Longmeadow, Blanford and Tolland, revivals have commenced, which, it is hoped, will issue in the salvation of many souls.

The towns of Greenwich and Oakham, within the limits of the Brookfield Association have been visited by the special effusions of the Holy Spirit; and in the former place the number of hopeful converts is about 60. Among those who have been added to the first Church in Brookfield, is a native of the Sandwich Islands—a promising youth, who is soon to enter the Foreign Mission School at Cornwall.

From the Westminster Association, we learn, that no special awakenings have been enjoyed within their limits, during the last year; but more than the usual number have been added to the communion of their churches.

Though no special revival, in any of the churches comprised in the Worcester North Association, has been experienced, yet in a number of instances, the preached Gospel, has, it is believed, proved, through a divine influence, the wisdom of God, and the power of God, to the salvation of sinners.

In the Union Association, consisting of twelve pastors and churches, the gracious presence of Christ has been chiefly manifested, in the augmented zeal and steady co-operation of Christians, to maintain the truth at home, and extend, by their charities, its triumphs through a world lying in wickedness.

In the Assocsation of Salem and vicinity, the cause of evangelical truth and purity is advancing; christians feel more and more the importance of decision and activity in religion; and though the stupidity of many is deeply to be lamented, yet the signal blessings which, during the last year, have been bestowed on the Churches of Beverly and Salem, may well encourage all the friends of God, to hope and to pray. In the former place, there have been about two hundred hopeful conversions; and in the latter, not far from one hundred. The revival in Salem, as in most other places, similarly favored, seemed to begin in an unusual spirit of prayer, among the professed followers of the Savior. The work, in that place, still continues.

In Rowley, Byefield, and, in a less degree, in some other places within the limits of the Essex Middle Association, God has been pleased to make bare his arm for the salvation of sinners. In Byefield forty persons have been added to the Church. The Ministers and Churches comprehended in that body, are happily united in sentiment, and efforts to do good.

From the Haverhill Association, no animating reports of any general revivals of religion have been received; but we have been happy to hear, that amidst all the evils of spiritual declension, the institutions of benevolence are cherished, and the ordinances of God treated with respect.

Within the limits of the Old Colony Association, are fourteen Churches and nine pastors, one of whom was ordained the last year. Within that period, a work of grace has been visible in Berkley, Plymouth, and several other places.

The Association regret to learn, that the operations of the American Education Society are impeded by the deficiency of its funds. While the candidates for its assistance have increased, the receipts of its Treasury have been diminished. During the past year, the Society has given assistance to about 200 beneficiaries, of different States, and in various stages of study preparatory to the Christian Ministry. The Association earnestly hope, that this Institution, and other kindred Societies will not fail to receive that efficient patronage from the Churches which their importance demands.

We cannot forbear to congratulate the friends of Jesus, on the prosperous state of the Theological Seminary at Andover. It contains, at present, one hundred and twelve students, who are engaged in studies, preparatory to the Christian Ministry, and who if God crown their exertions with success, may one day be instrumental of turning many to righteousness.

The religious intelligence from the General Assembly of the Presbyterian Church is highly interesting. It appears that there are 62 Presbyteries connected with that body. Fifty of these, report 1300 Churches within their bounds, to which additions have been made, during the past year, of 7186 souls, mostly the fruit of recent, and unusually extensive revivals of religion. The system of Biblical and Sabbath school instruction is pursued with great success. The concert of Prayer is generally observed. Many new Churches and congregations have been organized; and there is apparently an increased attention to the outward means of grace and salvation.

The Theological Seminary at Princeton continues to enjoy the smiles of divine Providence. It contains, at present, 73 students, among whom the spirit of Missions is increasing. On the whole, there is much in that large section of the American Church, to rejoice our hearts, and to awaken our praise.

We regret to state, that there was no delegation, from the General Association of Connecticut, to this body. From one of our own Delegates to that Association, however, we learn that, that portion of Zion is peculiarly blest. Out of 207 Congregations 80 have enjoyed the past year, or are now enjoying the reviving influences of the Holy Spirit. Already have these influences resulted in the hopeful conversion of about 5000 souls. The good work is still advancing, and extending its saving benefits to other churches, to cheer the hearts, to animate the hopes, and to encourage the prayers of those who belong to the kingdom of God.

From New Hampshire, we are happy to learn, that a general harmony prevails among the Ministers of the Gospel; and that a spirit of prayer and of co-operation in the benevolent objects of the day is manifesting itself, among the professed followers of the Redeemer. Though our brethren from that State have not been able to tell of such extensive revivals of religion, as have formerly been witnessed, yet they have cheered our hearts by the intelligence, that in various instances, God has poured out his Spirit for the enlargement of his kingdom. In Bath, the work of grace has been great and powerful; and we have been peculiarly gratified to learn, that an unusual attention to religion has commenced in Hanover, and extends to the College in that town. The diminution of some societies, in numbers, has operated on Christians, as an excitement to greater exertions for maintaining and promoting the Institutions of the Gospel.

The Association learn, from the General Convention of Vermont, that there are, within their limits, 74 settled Ministers, and 97 destitute Churches; that although they have not been so extensively blessed with the effusions of the Spirit, as in some years past, yet revivals of religion have been enjoyed, to a greater or less extent, in twenty-nine towns. We are happy also to learn that God is again carrying on his work in the College at Middlebury. The Education Society in its North-western and Eastern branches, and the Juvenile Missionary Society, are flourishing, and increasing both in patronage and usefulness.

A connection having been formed, at this session, between this body and the "Evangelical Consociation" of Rhode Island, it becomes proper to notice the state of religion, within the bounds of that Consociation. From their Delegate we learn, that "all the eastern part of the State has been visited with the gracious effusions of the Holy Spirit, in the course of the year 1820." Sabbath Schools are universally established; the Monthly Concert of Prayer is observed, and contributions are occasionally taken up, to aid the charitable efforts of the day. On the whole, it appears that the Institutions of the Gospel, in that State, are beginning to command more respect and attention, and that the little Church there, is rising in strength, in beauty, and in glory.

The foregoing summary, pointing to the care bestowed upon the rising generation, the benevolent exertions that are made for the extension of Christ's kingdom, and the copious effusions of the Spirit that have been witnessed, while it encourages our prayers and efforts, affords us assurance that all the glorious things spoken of the city of our God, are hastening to their accomplishment. May He who sits as king on the holy hill of Zion, continue the mighty triumphs of his grace, and steadily bear his Church forward to its final state of rest and glory. And now "Blessed be the Lord God, the God of "Israel, who only doeth wondrous things. Blessed be his "glorious name forever; and let the whole earth be filled "with his glory. Amen, and amen."

Voted, That the Publishing Committee be instructed to make such extracts from the Minutes of this meeting, as they shall judge expedient, and see that they be published in the usual form, and further, that they procure the insertion of such of them as may be most interesting to the public, in the Boston Recorder and other papers.

The Rev. Thaddeus Osgood presented a request in compliance with which, Rev. Messrs. Brown Emerson and Elias Cornelius were appointed a Committee to audit his accounts, and give him such advice in the prosecution of his benevolent designs, as they may think proper.

Messrs. Perry and Bradford were appointed a Committee to enquire into the expediency and practicability of forming a union between this body and the General Synod of the Dutch Reformed Church, and report at the next session of the Association.

Messrs. Fay, Cogswell and Perry were appointed a Committee to provide an agent in Boston to receive and distribute the Minutes of this Association and of other bodies that may send their Minutes to this Association.

The Rev. Doct. Shepard, Rev. Heman Humphrey, and Rev. David Field, were appointed a Committee to prepare the Pastoral Address for the next year.

Voted, That the next meeting of the General Association be at Springfield, at the house of Rev. Samuel Osgood; and that the Worcester North Association be requested to furnish the Preacher of the Associational Sermon. The time of meeting will be the fourth Tuesday in June, at 5 o'clock, P. M.

Voted, That the thanks of this body be presented to the Rev. Mr. Dodge, and to the church and congregation of the first parish in Haverhill for the distinguished kindness and hospitality which they have manifested during the present meeting of this Association; and to the choir of singers for their generous and highly satisfactory attentions.

Thanks were also voted to the Rev. Moderator, Secretary and Scribes, for their faithful and patient services during the session.

The meeting was closed by uniting in prayer offered by Mr. Miltimore, and singing the Christian Doxology.

WARREN FAY, *Moderator.*
ELIAS CORNELIUS, *Scribe.*
JAMES BRADFORD, *Assistant Scribe.*

J. Vaill

EXTRACTS

FROM THE

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS,

ASSEMBLED AT

SPRINGFIELD, JUNE 25, 1822.

BOSTON:
PRINTED BY CROCKER AND BREWSTER, NO. 50, CORNHILL.
1822.

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS.

THE General Association of Massachusetts, convened at Springfield, Tuesday, June 25, 1822, at five o'clock, P. M. and continued its sessions until Thursday evening.

Rev. HEMAN HUMPHREY, *Moderator.*
Rev. ALFRED ELY, *Scribe.*
Rev. RICHARD S. STORRS, *Assistant Scribe.*

MEMBERS.

Rev.	Messrs.	Ralph W. Gridley,	Berkshire Association.
"	"	Heman Humphrey,	
"	"	Benjamin Woodbridge,	Mountain.
"	"	Rufus Pomeroy,	
"	"	Solomon Williams,	Hampshire Central.
"	"	Payson Williston,	
"	"	Timothy M. Cooley,	Hampden.
"	"	Alfred Ely,	
"	"	Stephen Crosby,	Brookfield.
"	"	Jason Park,	
"	"	*Eber L. Clark,	North Worcester.
"	"	John Codman,	Union.
"	"	Richard S. Storrs,	
"	"	David Oliphant,	Salem and Vicinity.
"	"	Sylvester Holmes,	Old Colony.
"	"	John Shaw,	
"	"	Enoch Pratt,	Barnstable.
"	"	John H. Rice, D. D.	General Assembly of the Presbyterian Church.
"	"	John McDowell, D. D.	

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* Took his seat the second day.

Rev. Messrs. Luther Hart, " " Isaac Parsons,	General Association of Connecticut.
" " John Walker,	General Association of New Hampshire.
" " Rufus Cushman,	General Convention of Vermont.
" " Samuel Austin, D. D.	Evangelical Consociation of Rhode Island.

Enoch Hale, *Secretary*.
Samuel Osgood, Minister of the place.

The moderator opened and concluded the several sessions of the Association with prayer, except the last.

After the reading of the standing rules of the Association, the Rev. Messrs. Hale, Rice and Codman, were appointed a committee of arrangements.

Rev. Messrs. Cooley, McDowell, Oliphant, Walker and Hart, were appointed to receive the reports of the several ecclesiastical bodies forming this Association and connected with it, and prepare from them a general report on the state of religion.

Rev. Messrs. Cannon, Crosby, Holmes, Williston and Storrs, were appointed a committee to ascertain the state of the delegations from this to other ecclesiastical bodies, and to nominate delegates for the next year.

Rev. Messrs. Codman, Fay and Storrs, of the Union Association, were appointed to prepare a Pastoral Address to the churches, to be reported at the next annual meeting.

Rev. Messrs. Osgood, Codman and Shaw, were appointed to audit the accounts of the Treasurer.

The Report of the committee, appointed last year to revise the rules of this Association was read. After considerable discussion, several articles in the Report were recommitted for amendment to Rev. Messrs. Austin, Cannon, Williams, Hale and Fisk. The original Report, as amended, was afterwards accepted.

The Pastoral Address, prepared by a committee of the Berkshire Association, was read and accepted.

PASTORAL ADDRESS.

Dear Brethren, beloved in the Lord,

We wish now to address you on a subject which cannot fail of being interesting to your hearts, the revival of religion in the places where you live. The subject has doubtless occupied your thoughts, and perhaps has excited many prayers and efforts. We are sure you will hear us with attention, and we trust be willing and prompt to adopt and execute the measures which shall be proposed. All experience as well as Scripture shows, that if the work of the Lord is revived, the Lord must revive it. The heart is too hard to melt at human touch. But the same experience and Scripture show, that if the work of God is revived, it will be revived through a blessing on means. Thus saith the Lord God, promising good to his chosen, I will yet for this be inquired of by the house of Israel to do it for them. Permit us then, Brethren, to propose to you some measures, to be adopted, in dependence upon divine grace, with a view to promote the revival of religion.

1. Then we propose that you all meditate deeply upon the importance of this subject.

Since you named the name of Christ, how many of your brethren, who used to meet you in the circle of prayer and at the table of the Lord, and who engaged with you in plans and efforts of benevolence, have fallen asleep! In a little time your days will be numbered and finished. If then God does not revive his work, the churches must dwindle and ultimately perish, or be filled with unconverted and unholy men. And all those that live and die in sin must be miserable for ever. The sufferings which they will endure from the rage and rancor of indignant and ungratified passions, from the accusation of conscience, from the sight and execration of companions, and absolute despair of relief; from the worm that never dies, and the fire that is never quenched, are beyond conception. Can you bear that your dearest kindred, your neighbors, your fellow-creatures, should go to a hell so awful, without making all possible efforts to deliver them? And should they be converted, they will not only escape this accumulation of evil, but acquire the image of God, and enjoy blessedness to the extent of their faculties throughout all eternity. But in contemplating the importance of the revival of religion, we are not merely to consider the happiness which will accrue to the subjects. We are to bring into the account their increased usefulness, and the bearing of their conversion upon the cause and kingdom of God. They will enlarge, strengthen, and edify the church, will adorn all the relations of life, will extend a virtuous and blessed influence over society, will honor God, their Creator, Redeemer and Sanctifier—they will also be the instruments of converting others, and of preparing them to convert others in their turn, and all those who shall be converted through their instrumentality will share with them the glories of heaven. The immediate effects of a revival are exceedingly happy—the future and ultimate effects are immense and glorious.

2. Let every thing be removed from you which is calculated to prejudice the minds of men against religion, and to stay the influences of the Spirit. Christians may do many things, which will injure the cause of their blessed Master. If they sink into stupidity, unconverted men will be likely to draw the conclusion, either that there is no such thing as religion, or that it is a reality of no considerable value. If they become worldly in their conversation and pursuits; if they neglect on trivial grounds the ordinances of the Gospel, if they are backward in supporting divine institutions among themselves, or in aiding the plans in operation for sending them abroad, it is no marvel if sinners are prejudiced against religion. All coldness, disaffection and uncharitableness among Christians, all open contention and overt acts of wickedness, have a mischievous influence. These things also, being criminal in the sight of God, provoke him to withhold his spirit. We entreat you therefore, brethren, to stir up your minds to duty. Be not con-

formed to this world, but be ye transformed by the renewing of your minds. Banish from you the risings of suspicion, envy, jealousy, and every evil passion. Abhor that which is evil, cleave to that which is good. Let that purity of temper and life be sought by you which existed at Jerusalem, when the Lord added to the church daily such as should be saved. Walk in the fear of God, and in the comfort of the Holy Ghost, as the churches in Judea and Samaria did when they were multiplied.

3. In whatsoever things you have been unfaithful, humble yourselves before the Lord.

Good people, the best people, have much to humble them. Perhaps childhood passed wholly away, perhaps youth, and considerable portions of manhood, before any holy emotions were cherished towards their Maker and Benefactor. When they were the servants of sin they were free from righteousness. And how have they lived since they were converted to God? Very differently from what they once did, and very differently from the rest of the world; for they that are Christ's have crucified the flesh with its affections and lusts. But they have not loved, served and glorified God to the extent of his law. No day has passed over their heads in which they have done nothing amiss. No relation has been sustained with all that faithfulness, and no service has been performed with all that spirituality, which God has required. How many opportunities for prayer, reading, and meditation, for pious conversation, and for doing good, have been omitted? Were they favored with such discoveries of the purity and majesty of God, of the holiness of his worship, and the strictness of his law, as were vouchsafed to Job, Isaiah, and Paul, they would have occasion to adopt their confessions. We entreat you then, Brethren, to review faithfully your past exercises and lives, and wherein you find any deviation from the will of God, humbly confess them. To judge ourselves, is the way not to be condemned with the world. It is the way to obtain the favor of God; for he resisteth the proud, but giveth grace to the humble. And we would affectionately recommend to the brethren, to set apart seasons for the purpose of humbling themselves privately before God. Where there is a pious family we recommend that they humble themselves before God as a family. And we recommend furthermore to the brethren of the churches, that they meet together as a body for this purpose. When Daniel understood that the time for delivering the people approached, he set his face unto the Lord his God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes. His pious brethren, doubtless, followed his example.

4. We propose to the brethren, to address their fellow-creatures, who are without the pale of the church on the subject of conversion to God.

Out of the abundance of the heart the mouth will speak. If Christians feel the worth of the soul, how can they mingle with their fellow-creatures from day to day, and say nothing to them on the things of the kingdom of God. We do not think it desirable that Christians, in conversation with the unconverted, should dwell on the more abstruse and difficult points of theology; much less that they should dwell on mint, anise and cummin. The great subject which we would have them present before sinners has been named, conversion to God. This stands directly connected with their everlasting welfare; and they must experience it or be lost. This must be urged. Far be it from us, however, to intimate that we would have the brethren assume a stern and dogmatical air in their addresses. This would be more likely to excite disgust than to secure attention; and in the result would probably defeat the object intended. Nor would we have their addresses take a controversial cast. This would probably lead the persons addressed to take the attitude of opposers. The simplicity, earnestness, and affection with which Andrew addressed Peter, and Philip Nathaniel, as stated in the first chapter of John, is a specimen of the manner in which we would have the brethren address their fellow-creatures; a manner the least likely to excite passion and opposition, and the most likely to produce seriousness, conversion, and salvation.

In this manner Christians individually are bound to address their fellow-creatures. Nothing can absolve them from their obligationto do it. This leads,

5. To another measure which we would propose to you, and that is, to call upon God earnestly and importunately to revive his work. "O Lord, revive thy work, in the midst of these years make known, and in wrath remember mercy." Every thing should prompt you to pray for this blessing. It is a blessing of inconceivable importance to the church and to the world. It is one which involves more than any other, the glory of God, and the extension and honor of his kingdom. It is one which God is preeminently willing to grant; and for the consistent bestowment of which, provision is made by the mediation of Christ. It is one which God has granted in answer to prayer in instances innumerable. While waiting for the promised out-pouring of the Spirit, the disciples continued at Jerusalem with one accord in prayer and supplication. They were engaged in this service when the day of Pentecost arrived, that memorable day on which three thousand souls were convicted and converted. Brethren, God is more ready to give his Holy Spirit than you are to ask it. Do you then wish to have the churches to which you belong enlarged? Do you wish to have your relatives and neighbors brought into the kingdom? Do you wish to see the millennial day approach? Then pray him with whom is the residue of the Spirit, to revive his work. Are you fearful of an increase of error and vice? Then lift up your cries to God to maintain his cause. When-

ever you enter into your closets, let it be your prayer to God that he would revive his work. Let this be a part of your supplication, morning and evening in the family. If two or three of you meet together, do not separate till a prayer is offered to the Almighty. Let praying circles be formed for the express purpose of imploring the revival of religion. Let the church also be gathered together to pray before the Lord, that his name may be hallowed, that his kingdom may come, and his will be done on earth as it is in heaven.

Beloved brethren, you cannot do without revivals. If, after adopting the measures we have proposed, you fail of the blessing intended, we entreat you to pursue them. Resolve, as churches and as individuals, "for Zion's sake we will not hold our peace, and for Jerusalem's sake, we will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth"—"And now blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen."

It is expected that the above address will be read to each church and congregation in connexion with the General Association, by the minister or some other suitable person.

Rev. Dr. Rice, in behalf of the General Assembly of the Presbyterian church, having presented a copy of the revised edition of the constitution of that church, to this Association, accompanied by some very appropriate remarks, the following vote was passed by the Association:

Voted, That while we most sincerely reciprocate the feelings of Christian affection, expressed by Dr. Rice in presenting the Constitution of the Presbyterian Church, to this body, the thanks of the Association be presented to the General Assembly, for this token of their regard; and that the Secretary communicate this vote to the stated Clerk of that body.

It being ascertained that the gentlemen appointed to preach the Associational sermon, would probably fail, a committee was appointed to select a preacher. Dr. Rice was selected, and consented to preach.

Some communications were submitted from the committee appointed last year to consider the expediency of forming a union between this body and the General Synod of the Dutch reformed church. These communications were committed to the Rev. Messrs. McDowell, Oliphant and Gile, to report before the close of the present session.

Wednesday afternoon. At two o'clock attended divine service. The sermon was delivered by Rev. Dr. Rice, from 2 Cor. v, 14, 15. "The love of Christ constraineth us," &c.

The thanks of the Association were presented to the preacher, for his excellent discourse.

After public worship, the narratives on the state of religion were read.

The committee for the nomination of delegates to the ecclesiastical bodies with which this Association is connected, made their report. After taking and counting the ballots on the several nominations, it appeared that the following delegates were duly appointed, viz.

To the General Assembly of the Presbyterian Church, to meet at Philadelphia, on the third Thursday in May, 1823.

Rev. Messrs. John Woodbridge,
" " Oliver Cobb.
" " Jonathan L. Pomeroy, } Their substitutes.
" " Cyrus Mann, }

To the General Association of Connecticut, to meet at Windsor on the third Tuesday in June, 1823.

Rev. Messrs. Samuel Osgood,
" " Jonathan Grout.
" " Elijah Dexter, } Their substitutes.
" " Eliakim Phelps, }

To the General Association of New Hampshire, to meet at Pembroke, on the first Tuesday of September, 1822.

Rev. Messrs. Rufus Pomeroy,
" " John Codman.
" " Roswell Hawkes, } Their substitutes.
" " David L. Hunn, }

To the General Convention of Congregational and Presbyterian ministers in Vermont, to meet on the second Tuesday of September, 1822.

Rev. Messrs. Daniel A. Clark,
" " Experience Porter.

Rev. Messrs. Thomas Shepard, } Their substitutes.
" " David Oliphant, }

To the Evangelical Consociation of Rhode Island, to meet on the second Tuesday of June, 1823.

Rev. Messrs. Samuel Ware,
" " Vinson Gould.
" " Elias Cornelius, } Their substitutes.
" " Sylvester Burt, }

The committee on the communications respecting an union between this body and the Dutch Reformed church, reported a recommendation, that a committee of three be appointed by this Association, to meet a similar committee on the part of the General Synod of the Dutch Reformed church, if they think proper to appoint such a committee; and that the committee on the part of this General Association have power to agree upon a plan of correspondence, which plan it shall be their duty when formed, to report to the General Association for their adoption or rejection; also, that the Secretary of the Association communicate to the Moderator or Secretary of the General Synod, notice of the appointment of this committee. This Report was accepted—and the Rev. A. Hyde, D. D., J. Lyman, D. D. and H. Humphrey, were appointed the committee recommended in the Report.

Reports of delegates from this Body to other ecclesiastical bodies were presented and read.

Voted, That the next meeting of this Association be holden at New-Bedford, on the fourth Tuesday in June, 1823, at five o'clock, P. M. at the house of Rev. Sylvester Holmes.

Voted, That the Berkshire Association be requested to furnish the Preacher for the next year.

At nine o'clock, Thursday morning, the business of the Association was suspended to give opportunity for the Domestic Missionary Society to hold their annual meeting. In the Afternoon, after the sermon delivered by the Rev. Mr. Codman, before the Domestic Missionary Society, the Association united with the church, with other ministers, and many members of other churches in the celebration of the Lord's supper.

Rev. Messrs. Storrs, Gile and Codman, were appointed a committee for the purpose of making such extracts from the minutes of the meeting as they shall judge expedient, and to see that they be published in the usual form: and further, that they procure the insertion of such as may be most interesting to the public in the Boston Recorder, and other papers.

Voted, That the thanks of this body be presented to the Rev. Mr. Osgood, and to the first church and congregation in Springfield, for the Christian kindness and hospitality which they have manifested during the present meeting of this Association; and to the choir of singers for their generous services, their highly satisfactory and distinguished performances.

The Report of the Auditing committee on the state of the treasury, was read and accepted. This committee recommended the assessment of seventy-five cents, on the members of the several associations connected with this body.

The committee appointed to draft a general Report on the state of religion, presented the following Narrative, which was read and accepted.

NARRATIVE

Of the state of religion within the limits of the General Association of Massachusetts, and of other bodies in connexion with it, during the last year.

Each passing year confirms this great promise of the New-Testament, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." All the peace and order in the churches, all the comfort and spiritual growth of Christians, all the stability and enlargement of the empire of holiness, are to be attributed to the influence of Jehovah the Spirit. The period in which we live is truly eventful. "Revivals of religion" have imparted a feature to the present age, which gives it a peculiar interest.—In reviewing the past year, while we would very deeply lament the formality and failures of professing Christians, and the errors and vices and affecting stupidity of many impenitent sinners, we would record, with devout gratitude, the special tokens of the divine presence. The Churches within our bounds are generally tranquil and prosperous. Upon a number of our Congregations, divine influence has seemed to descend like the silent dew of heaven, and not a few have been deeply impressed with a sense of the importance of spiritual and eternal things.

From the Berkshire Association, consisting of twenty Churches, we have received animating intelligence. Fourteen of these, viz. Pittsfield, Stockbridge, West-Stockbridge, Lenox, Lee, Great-Barrington, Sheffield, Egremont, both Churches in New-Marlborough, Sandisfield, Tyringham, Lanesborough and Williamstown have been blessed with the special influences of the Holy Spirit; and it is charitably hoped, that there have been nine hundred converts, of whom between six and seven hundred have united with the Church. The revivals in all these Churches began with Christians, and first became manifest by an unusual spirit of prayer. Among the apparent means of this extensive and interesting work, the most distinguished in connexion with the preached word, were days of fasting and prayer, meetings of inquiry, quarterly meetings for special prayer and the instruction of baptized children, and visits of committees appointed by the Churches to go from house to house. All the Churches in this Association are united in sentiment and prosperous.

In the Mountain Association, consisting of twelve Churches, there has been no special attention except in Washington and Hinsdale, and in the latter place, it has been much injured by sectarian influence.

From the Franklin Association we learn, that in Conway and Ashfield, the spirit has been poured from on high, and in the former place eighty and in the latter fifty, have hopefully become the subjects of renewing grace. There is but one vacancy within the limits of this Association, but several in the vicinity, in some of which a strong desire for religious instruction is manifested.

There have been no revivals, the past year in the Churches composing the Hampshire Central Association, yet additions have been made to most of them. Attendance on public worship is general and uniform. The Churches, with the exception of two or three, are supplied with pastors, and are distinguished for order and harmony. The number of communicants in nine Churches is 2047, of whom 612 belong to the Church in Northampton.

The Hamden Association is composed of eighteen Churches and twelve pastors. The whole number of communicants is two thousand one hundred and fifty-five. During the past year 140 have been admitted to the Churches, and there has been a revived attention to religion in Granville, South-Wilbraham, Long-Meadow, and especially in Tolland. The first Church in Springfield, and the Church in Monson, take up a collection at every communion, for the benefit of their poor, and particularly to aid the benevolent operations of the day; and several of the Churches have adopted a uniform confession of faith.

The Churches in the Brookfield Association have occasion for thankfulness, that the converts in the late revivals, with but few exceptions, are stedfast in the faith, and persevering in the duties of religion. One Church has formed itself into a Missionary Society and raised, the past year, one hundred dollars, in addition to its usual contributions. Another Church, in connexion with several members of the Society, is cultivating a field of five acres, the proceeds of which are to be devoted to the objects of the Education Society. There have been revivals in Greenwich and Oakham. To the church in the former place, fifty-five have been added, and to that in the latter eighty-six.

The Union Association comprises sixteen churches. There have been no recent revivals of religion, but there have been some additions to most of the Churches. An increasing firmness and zeal are visible among Christians, in their attachment to the cause of evangelical religion; and there is reason to believe that truth is advancing. Several ministers have been engaged in a plan of pastoral visiting among the Churches, for the purpose of more extensive and intimate acquaintance, and thus to produce a mutual and more lively interest in each other's prosperity. Some good effects have been already perceived, in consequence of adopting this plan, but not sufficient to test its usefulness. A union prayer-meeting of different denominations, has recently been established, which has inspired new hopes, and stimulated to new efforts, for a revival of religion. There is a perceptible increase of that enlightened, manly and Christian spirit, which must be relied on as the chief instrument of opposing and overcoming those fatal errors, which yet wear a threatening aspect to the Churches in Massachusetts.

The Association of Salem and vicinity has been diminished by the withdrawing of those members whose religious opinions differ from those of the majority. It now consists of fourteen members. No revivals have been experienced, yet some have been added to most of the Churches. They are generally distinguished for good attendance on the means of grace, and for harmony and brotherly love. Popular errors are making no progress. The plan of visiting Churches, adopted by the Union Association, has been pursued here, and with good effect. A union of different denominations for prayer has also been effected, and with very flattering prospects. So great has been the interest in this union, that the meeting-houses have been opened for the accommodation of the assemblies, and many have attended from the distance of five and even ten miles.

The Old Colony Association comprises seventeen churches, five of which are destitute, and four of these unable to support the gospel without the aid of Christian benevolence. On their borders there is an extensive moral waste. Yet during the year two destitute Churches have settled evangelical ministers. No particular impression is made by the prevailing errors of the day. Harmony prevails among the pastors, and some additions have been made to the Churches. Much has been done for the education of pious young men. Three who are now in their collegiate course, and others who are preparing for College, are supported principally by these Churches. A conference of Churches for special prayer has been established, and with good effects.

In the Worcester North Association are seven Churches, all of which are supplied. There is an increasing attention to the means of grace, and the friends of religion are more decided. Refreshings from the presence of the Lord have been experienced in Fitchburg, Ashley, and Winchenden, and 130 are the hopeful subjects of divine grace. Of these, sixty or seventy are in Winchendon, and youth are principally the subjects.

The Barnstable County Association contains nineteen Churches, all of which are supplied except two. The number of communicants is about three thousand. Since 1808 most of the Churches have experienced revivals, some of them have shared richly in this blessing, and have been greatly strengthened and built up in the faith. Of these Churches, one is an Indian Church, under the pastoral charge of Rev. Mr. Fisk, consisting of about twenty members; and the congregation in connexion with it comprises about three hundred and fifty Indians and colored people.

It may be remarked in general, respecting the Associations within our bounds, that the monthly concert is attended and collections taken up;—Sabbath schools are instituted and weekly conferences held;—and the various charitable objects receive increasing patronage, from contributions, and from the avails of female industry, and of missionary fields. The Theological Institution at Andover, is in a very prosperous condition, and contains 132 students. May it continue to enjoy the smiles of heaven.

Within the bounds of the General Assembly of the Presbyterian Church, are extensive sections of country, especially on their frontiers, which are destitute of the ordinances of the gospel. From these wastes of Zion the Macedonian cry is heard, *come over and help us*. Faithful ministers to break unto them the bread of life, are greatly needed, and cannot be obtained. But where the means of grace are statedly enjoyed, they are manifestly accompanied, in a greater or less measure, with the influences of the Holy Spirit. The monthly concert is generally attended. Much zeal is manifested in the promotion of Sabbath Schools, Bible Classes and Catechetical instruction. Baptized children and their parents are in many instances, convened and reminded of the solemn obligations imposed upon them by their baptismal covenant. In several Colleges, especially Union and Hamilton, there is a large number of pious students. The Theological Seminary in Princeton, continues to enjoy the smiles of the head of the Church. The general interests of evangelical piety are advancing, and not a small number of Congregations have been refreshed by copious effusions of the Holy Spirit.

The Delegates from Connecticut report, that within the last two years, nearly one hundred congregations have participated in special revivals of religion, and more than three thousand have been added to the Churches by profession. The Churches generally are favored with peace; and although the great revivals have in a degree subsided, yet we are cheered with the knowledge, that, in some places, God is still manifesting his grace, in multiplying converts unto Christ. Benevolent operations are continued and evidently owned of God. Yale College is in a highly flourishing condition. It numbers more than three hundred students, of whom about one hundred are professors of religion. The charity Students, from forty to fifty in number, are respectable for scholarship, and by their exemplary conduct, exert a salutary influence on the morals of the Institution. In this connexion we would notice, and that with deep and heartfelt grief, the lamented death of Professor Fisher, who perished in the Ocean on the coast of Ireland! This mysterious and truly affecting dispensation of Providence has cast a gloom over Yale College, and deprived our country of one of her brightest ornaments. Earnestly and devoutly would we lift up our hearts to God, that this event may be sanctified to the Seminary, and to all the friends of science and of religion!—The Foreign Mission School in Cornwall contains thirty-three Students, twenty-six of whom are hopefully pious, and nineteen have already made a public profession of religion.

In our survey of the state of New-Hampshire, while we pause to weep over many desolate places, where delusion and moral darkness prevail, we are happy to find that, in some of these wastes, evangelical pastors have been recently settled, and in others the labors of faithful Missionaries are well received, and productive of good effects. The last meeting of the General Association at New-Ipswich was succeeded by a revival of religion in that place, and in this blessing several other places have participated. The concert of prayer is generally attended and religious charities are encouraged. Where the gospel is statedly preached, there is an increasing conviction of the importance of experimental religion.

From the State of Vermont the religious intelligence communicated, is peculiarly animating to the friends of Zion. While the various charitable institutions, and especially the Juvenile Missionary Society, are extending their operations, there is much evidence that these efforts to enlarge and beautify the city of our God, are not unsuccessful. The College in Middlebury, has been blessed with the influences of the Spirit, and two thirds of the students are numbered among the friends of religion. In about fifty towns there have been, during the past year, powerful revivals of religion, and above two thousand and five hundred have been added to the Churches. "Who are these that fly as a cloud and as doves to their windows."

In conclusion the General Association would exhort the Churches to GO FORWARD. There is much to animate the hopes, and encourage the efforts of Christians. The present is evidently an era of light. The efforts of Christian benevolence are steadily advancing, and he who has called forth these efforts, is directing them to a glorious issue. There seem to be clear signs, that the predicted time is approaching, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Who ever witnesssed such a great system of beneficence as we now witness? Who ever witnessed such an extensive union in prayer? And who, since the first ages of Christianity, have had, the privilege to record such powerful and extensive revivals of religion? May we not even now say, "Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will rejoice and be glad in his salvation."

Voted, That the thanks of this body be presented to the Moderator, Secretary and Scribes, for their faithful and laborious services, during the present session.

The meeting was closed by singing the 102d psalm, and uniting in a prayer offered by the Rev. Mr. Cushman.

Heman Humphrey, *Moderator.*

Alfred Ely, *Scribe.*
Richard S. Storrs, *Assistant Scribe.*

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EXTRACTS

FROM THE

Minutes

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS,

ASSEMBLED AT

NEW BEDFORD, JUNE 24, 1823.

BOSTON:
PRINTED BY CROCKER AND BREWSTER, NO. 50, CORNHILL.
1823.

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS.

At a meeting of the General Association of Massachusetts holden at New Bedford, June 24, 1823. Present,

Rev. Messrs.	David D. Field,	Berkshire Association.
“ “	Edwin W. Dwight,	
“ “	Thomas Shepard,	Franklin Association.
“ “	Experience Porter,	Hampshire Central Associa.
“ “	Benjamin Rice,	
“ “	William S. Sprague,	Hampden Association.
“ “	Jason Park,	Brookfield Association.
“ “	Alvan Bond,	
“ “	Alonzo Phillips,	Worcester North Association.
“ “	William Eaton,	
“ “	Isaac Tompkins,	Haverhill Association.
“ “	Joseph Merrill,	
“ “	Isaac Briggs,	Andover Association.
“ “	Justin Edwards,	
“ “	Samuel Walker,	Salem, and Vicinity Association.
“ “	David Jewett,	
“ “	William Cogswell,	Suffolk Association.
“ “	Calvin Hitchcock,	Union Association.
“ “	Philip Colby,	
“ “	Lemuel Le Baron,	Old Colony Association.
“ “	Harvey Bushnell,	
“ “	Joseph Haven,	Barnstable Association.
“ “	Stetson Raymond,	
“ “	David M. Smith,	General Assembly of the Presbyterian Church.
“ “	William Hanford,	

Rev. Messrs.	Frederick Marsh,	General Association of Connecticut.
" "	John H. Church,	General Association of New Hampshire.
" " " "	Daniel O. Morton, Eli S. Hunter,	General Convention of Vermont.
" "	Ebenezer Colman,	Evangelical Consociation of Rhode Island.

Rev. ENOCH HALE, *Secretary.*
Rev. SYLVESTER HOLMES, *minister of the place.*

The Association being called to order by Rev. Mr. Holmes Rev. Samuel Walker was chosen Moderator, Rev. Justin Edwards, Scribe, and Rev. Thomas Shepard, Assistant Scribe.

The meeting was opened with prayer by the Moderator. After reading the standing Rules of the Association, the Secretary, Rev. Messrs. Porter, and Marsh were appointed a Committee of arrangements. The meeting was then adjourned to eight o'clock, Wednesday morning.

June 25. The Association met according to adjournment. The meeting was opened with prayer by the Moderator.

The Committee of arrangements made their Report.

Rev. Messrs. Sprague, Hanford, and Field were appointed a Committee to receive the reports of the several Ecclesiastical bodies connected with this, and prepare a general report on the state of religion.

Committees were appointed to nominate delegates from this to other Ecclesiastical bodies, and to audit the Treasurers accounts.

The Directors of the Domestic Missionary Society, and the delegates from this, to other Ecclesiastical bodies the last year, were invited to sit as honorary members.

Rev. Messrs. Porter, Dwight, and Field were appointed a Committee to review, and adjust the amendments to the standing rules of this body, which were adopted the last year.*

The Pastoral Address was read, and accepted.

Rev. Messrs. Cobb, Andrus, and Holmes of the Old Colony Association were appointed a Committee to prepare the Pastoral Address for the next year.

The delegates to several of the Ecclesiastical bodies the last year, made their report.

Rev. Messrs. Church, Tompkins, Dwight, Le Baron and Cobb were appointed a Committee to report on a question proposed by a member of the Old Colony Association.

* See page 6.

The Committee to nominate delegates to other Ecclesiastical bodies made their report.

Rev. Jonathan L. Pomeroy, and Rev. Cyrus Mann were appointed delegates to the General Assembly of the Presbyterian Church, to meet at Philadelphia on the third Thursday of May next. Rev. Experience Porter, and Rev. Brown Emerson were appointed substitutes.

Rev. Elijah Dexter, and Rev. Eliakim Phelps were appointed delegates to the General Association of Connecticut to meet at Goshen on the third Tuesday in June 1824. Rev. Henry Lord, and Rev. Daniel Huntington were appointed substitutes.

Rev. David L. Hunn, and Rev. Justin Edwards were appointed delegates to the General Association of New Hampshire to meet at Acworth on the first Tuesday in September. Rev. William Cogswell, and Rev. Nathan Perkins were appointed substitutes.

Rev. Thomas Shepard, and Rev. David Oliphant, were appointed delegates to the General Convention of Vermont, to meet at Ludlow on the second Tuesday in September. Rev. Edward Hitchcock, and Rev. Ebenezer Jennings, were appointed substitutes.

Rev. Elias Cornelius, and Rev. Sylvester Burt, were appointed delegates to the Evangelical Consociation of Rhode Island, to meet at East Greenwich, on the second Tuesday in June 1824. Rev. Philip Colby, and Rev. Alfred Ely were appointed substitutes.

A Sermon was delivered before the Association by Rev. David D. Field, from 2 Cor. iv, 1, 2; after which the delegates gave narratives of the state of religion in the churches.

The meeting was then adjourned to 8 o'clock on Thursday morning.

June 26. Met according to adjournment; the meeting was opened with prayer by the moderator.

Rev. Brown Emerson, and Rev. Elias Cornelius, were appointed a Committee to audit Rev. Thaddeus Osgood's accounts, and publish the result in the Recorder.

The Committee appointed to review and adjust the amendments to the standing rules of the Association, made their report, which was accepted.

The Committee to audit the Treasurer's accounts, made their report, which was accepted.

Voted, That Seventy-five cents be paid by each minister of the Associations connected with this body, to defray current expenses.

Voted, That the next annual meeting be holden within the bounds of the Franklin Association; the place to be seasonably and publicly designated by said Association.

Voted, That the Barnstable Association be requested to appoint the preacher.

Rev. R. S. Storrs, Rev. W. Fay, and Rev. B. B. Wisner were appointed a committee of publication.

The business of the Association was then suspended to give place to the business of the Domestic Missionary Society.

At 2 o'clock, P. M. the Association united with the Domestic Missionary Society, and other ministers and Christians in the celebration of the Lord's supper.

The Committee to prepare a narrative of the state of religion, made their report, which was accepted, and delivered to the committee of publication.

The Committee on the question from a member of the Old Colony Association made the following report, which was accepted. That it be recommended to the ministers connected with this Association, not to attend ex parte councils without much deliberation, and obvious and urgent necessity.

Voted, That the General Association feel a grateful sense of the kindness and hospitality of the Rev. Mr. Holmes and the people of New Bedford during their session, and also of the laudable efforts of the singers to give solemnity, and interest to their public services.

The Association then united in singing the Christian doxology, and in prayer by the Rev. David D. Fields, and then adjourned, sine die.

SAMUEL WALKER, *Moderator.*

JUSTIN EDWARDS, *Scribe,*
THOMAS SHEPARD, *Assistant Scribe.*

STANDING RULES OF THE ASSOCIATION,

Referred to in p. 4 of the Extracts.

"Seven delegates from district Associations of Massachusetts shall be requisite for a quorum to transact business."

"Gentlemen, who are admitted to seats as honorary members, it is understood, have full liberty to take part in all deliberations, though they are not considered as entitled to vote. And it is expected that they will give notice to the body, if they find it necessary to withdraw previously to the close of the session."

"The Clerical Directors of the Massachusetts Missionary Society, shall *ex officio* have seats as honorary members of the General Association."

"The approbation of the Committee of arrangements shall be obtained, before a gentleman shall be proposed to the General Association, to be admitted to a seat as an honorary member."

"A VOTE, or RESOLVE to establish, alter or annul, a *Standing Rule* of the General Association, shall be read twice, on different days, and may be debated at each reading. At the first reading the question shall be, Shall it be read the second time?"

A Committee shall be annually appointed to submit to the General Association at the next meeting, a PASTORAL ADDRESS, to excite the attention of ministers and Christians to faithful discipline in the churches, the instruction of the rising generation, the sanctification of the Sabbath, and other subjects relating to the general interests of religion. This Address being approved by the General Association, shall be signed by the Moderator, and printed with the extracts from the minutes. And each minister, and a suitable person within the limits of each vacant church, is requested to read it to the church and congregation on a Lord's day.

"A Publishing Committee shall be annually appointed, to make such extracts from the Minutes of the meeting, as in their judgment it will be proper to publish; procure to be printed such number of copies, with the Pastoral Address and religious Narrative, as will give one copy to each minister of the Associations represented in this body, and to each minister of the presbyteries and associations represented in the ecclesiastical bodies, which shall furnish copies of their Extracts, or proceedings, for all the ministers represented in this General Association; and forward the Extracts when printed for distribution."

"An agent shall be appointed in Boston, to transmit the extracts of the Minutes of this General Association to other ecclesiastical bodies, and to receive their extracts, or other publications, and transmit them to the several district Associations represented in this body. And notice of his appointment and place of business shall be inserted in the printed Extracts."

"It shall be the duty of the Secretary to communicate information to the agent in Boston, and to the Publishing Committee for their direction."

"One copy of each publication received by the General Association, or printed by its order, shall be kept in its archives. And all publications which shall be for the ministers of the district Associations represented in this body, shall be proportioned to them severally, according to their number of members, specified by their payments to the Treasury, and distributed under the direction of the Secretary, subject to instructions from the General Association."

"The district Associations shall give information to the agent in Boston, or to the Secretary, in what manner they wish to have Extracts, &c. sent to them."

Mr. Samuel T. Armstrong, Boston, No. 50, Cornhill, is agent for the General Association.

NARRATIVE OF THE STATE OF RELIGION.

It is at once an encouragement and an exercise of piety, to notice with proper feelings, the progress of truth and righteousness, as well as to yield ourselves to those sentiments of humility which a view of the wants and desolations of the church is fitted to awaken. The knowledge of what God is doing for the extension of true religion, and of what yet remains to be done, while it is justly calculated to stir up into vigorous exercise a spirit of devout thanksgiving, is also fitted to render us humble in view of our past deficiencies, to strengthen our confidence in the promises of our Master, and to quicken our diligence in the great cause of man's salvation. Impressed with these sentiments, the General Association beg leave to offer to the Christian public, the following brief narrative of the state of religion within the limits of this Association, and of the respective bodies with which it is connected.

In several important particulars, we have to state that no very material changes have taken place during the past year. The churches within our bounds, have, in general, maintained the unity of the Spirit in the bond of peace. There has been, at least, the usual attendance on the ordinances and institutions of religion, and we believe they have been blessed of God with more than ordinary efficacy. Sabbath schools are very generally established, and increasing evidence is afforded that they are destined to hold a prominent place among the means of moral reformation and improvement. The monthly concert of prayer is observed in most of our churches, and other occasional meetings for prayer and religious conference. The great cause of Christian benevolence seems to be gradually advancing, inasmuch as the charitable associations of former years continue to operate, and in some instances with increased energy, and many others, particularly among females, have more recently come into existence. Among these, may be noticed several societies which have been formed, particularly in the western part of the state, auxiliary to the American Society for meliorating the condition of the Jews. Several ministers have been taken off from their labors by death and dismission, and in some instances, others have been ordained to supply their places. By the aid of the Domestic Missionary Society, and other fountains of public charity, a few of our waste places have been built up, and restored to the enjoyment of Christian privileges. It does not appear that vice or error is, on the whole, more prevalent among us than in former years; and indeed though there are some places which must be considered as melancholy exceptions to this remark, we are encouraged with the hope that in the commonwealth at large, the cause of truth and righteousness is gradually gaining ground.

From this general, and on the whole, encouraging view of the state of our churches, we would pass with devout thankfulness, to a more particular notice of the progress of religion in individual congregations;—for though we have now, as ever, much cause for humiliation in view of the extensive indifference which prevails towards the great concerns of religion, yet our God has been pleased, during the past year, to bestow upon us some precious tokens of his loving kindness. In the County of Berkshire, some churches have received considerable accessions, principally the fruits of former revivals: the people of Savoy have been visited extensively by the influences of the Holy Spirit: some special attention has existed in Williamstown; a few hopeful conversions have occurred, some among the students of Williams college.

Within the bounds of the Franklin Association, the towns of Buckland and Heath have experienced copiously of divine influences. About one hundred in each of these places have hopefully felt the power of Divine Grace. In Heath, it is stated, that more than thirty hitherto prayerless families have during the past year, established a domestic altar, from which ascends the morning and evening sacrifice.

From the Mountain Association we learn that the past year has been with many a year of refreshing. In the town of Norwich, a revival commenced in the early part of winter, and has continued to the present time without abatement, of which seventy or eighty are hopefully subjects. It has been marked by an unusual degree of deep and serious feeling, and with very clear and practical impressions of divine truth. There is also in Chesterfield, an unusual attention to religion, which is understood to be assuming an aspect of increasing interest.

Within the limits of the Central Association of Hampshire County, the operations of the Spirit during the past year, have been signally manifested. The towns of Montague, Northampton, Hadley, and the West parish in Amherst, have been visited in a considerable degree with special divine influence, while the towns of East Hampton, West Hampton, and South Hampton have shared still more largely in the blessing. In the three last mentioned towns, not less than three hundred and fifty give evidence of having felt the power of religion. The Spirit of God has also descended like rain upon the Collegiate Institution in Amherst. Between twenty and thirty of the students, are reckoned among the recent subjects of grace; and not less than eighty out of ninety-eight members of this institution are hopefully pious;—a fact which no Christian can contemplate without a lively feeling of gratitude to God for the important bearing which it has upon the best interests of the church.

In the county of Hampden, though revivals of religion have not been numerous during the past year, yet several churches have, in this respect, occasion to speak of the goodness of the Lord. In the small parish of South Wilbraham, seventy-one have been added to the church, as the fruit of a recent revival, and others give evidence of piety. North Wilbraham, Blandford, East Granville, Westfield and Montgomery have all received some precious tokens of the Divine goodness.

In the Worcester North Association, Winchenden has been especially blessed, and some attention has prevailed in Ashby and Royalston, and considerable additions made to some of the churches.

From the Andover Association we learn that the past year has been a time of refreshing to Phillips' Academy. A deep and general seriousness has prevailed among the students, and a number give evidence of having passed from death to life. The prosperity of the Theological Institution continues to increase, the number of students being about one hundred and thirty; and at no preceding period have its members been more united and zealous in respect to the great objects of their profession, and at none has it promised to exert a more happy influence on the interests of the church.

From the Suffolk Association we have most interesting and animating intelligence. In all their churches, there have been occasional instances of conversion, while in some of them, there has been a rich, spiritual harvest. In November last, a revival commenced in Park street church, Boston, apparently in consequence of the formation of a Bible class among the young. It soon extended to the Old South church and society, the Union church and society, the societies to which the Rev. Mr. Jenks preaches, and the first Congregational church and society in Charlestown. There have been occasional instances of awakening and conversion in other societies in Boston, though the work has been chiefly confined to those above mentioned. To Park Street church forty-six have been added, and probably one hundred more in the society give evidence of having felt the power of the gospel. To the Old South church, thirty have already been added, and perhaps forty more indulge the hope of piety. In the first Congregational society in Charlestown from fifty to eighty have become hopefully pious: thirty-four have already professed religion.—At the united inquiring meetings of the four Congregational societies in Boston to which this work has extended, though the exact number who have attended the several meetings has not been ascertained, it is known to have exceeded three hundred. The friends of Zion in these several churches, are unusually active, and seem willing to spend and be spent, for the promotion of this most benevolent cause.—Associations for prayer and religious conversation and instruction have been numerously attended, and followed by the happiest effects. It is believed there has been scarcely a more efficacious means of promoting this work, than the institution of classes for the study of the Bible. This interesting revival, we are happy to learn, is still in a progressive state; and while we desire ourselves to be fervent in prayer that this work of Divine grace which has for its theatre so important and interesting a portion of our country, may continue and increase, we would affectionately call upon all our fellow Christians to be importunate at the throne of grace, that these divine influences may not be withdrawn, till that whole region shall exhibit the beauty and verdure of the garden of the Lord.

In several churches in the Union Association, there are indications of an approaching revival; and in the first church in Randolph, and the Trinitarian Congregational church in South Bridgewater, there has been a powerful effusion of the Holy Spirit. In the former somewhat more than seventy, and in the latter about forty give evidence of piety. It is worthy of notice, and an interesting comment upon the institution, that in the latter Congregation, as in a former case, the first indications of a work of Divine grace were given in a Bible class; and that more than two thirds of its members are reckoned among the hopeful subjects of this revival.

In the Old Colony Association, the towns of Wareham, Rochester and especially New Bedford, have experienced the reviving energies of God's grace. In the last mentioned place, thirty have given themselves to God by a public profession, and others indulge a hope. In New Bedford, and some few other places in the neighborhood, the churches have come into the practice of observing the first day of the year as a season of fasting and prayer, with special reference to the revival of God's work; a measure which this body cordially approve, as calculated to bring some of our most solemn and affecting recollections in aid of our own spiritual improvement, and of the more extensive prevalence of vital piety.

In the Barnstable Association there has been an interesting revival in the church at Sandwich, in which between thirty and forty have hopefully become reconciled to God. In South Barnstable and Yarmouth, there is, at present, an unusual degree of seriousness.

From the delegation of the General Assembly of the Presbyterian church, we learn that thirteen synods and more than seventy presbyteries are comprehended within their limits. Notwithstanding this, a vast region rapidly increasing in population, remains to a great extent, destitute of the stated means of grace. To supply this melancholy deficiency, we are happy to learn that more than usual efforts are making to raise up ministers and send forth missionaries. The Theological Seminary at Princeton, has been unusually full during the past year; and the similar institution at Auburn, though in its incipient state, is represented as rising in prosperity. In more than eighty congregations within the bounds of the General Assembly, has the last year witnessed the special effusions of the Holy Spirit.

From our brethren in Connecticut we are happy to learn, that, though they have to mourn over the extensive prevalence of indifference to religion, their hearts have been gladdened in repeated instances, by extensive manifestations of Divine power and mercy; more especially in the towns of Sharon, Somers, Tolland, Coventry, and Mansfield. Their religious and charitable institutions are in a prosperous state, and especially the Foreign Mission school at Cornwall, which is deservedly an object of such deep and general interest, enjoys an increasing degree of patronage, and the continued smiles of heaven.

The report of our brethren from New Hampshire has likewise an encouraging aspect. It appears that they have about one hundred and fifty Congregational churches, ninety-three of which are supplied with pastors. While they have to mourn over the numerous desolations of Zion within their limits, and in many instances, over the prevalence of error, they are still able to state that many of their towns, during the past year have been blessed with revivals of religion, and that some of their waste places, through the instrumentality of faithful missionaries, have been built up. Dartmouth College is in a prosperous state, and is exerting a highly favorable influence upon the interests of religion.

In Vermont also we learn, that during the last year, God has not left himself without a witness in the awakening and conversion of sinners. Though there seems not to have been many extensive revivals of religion, yet many of their towns have been blessed in a considerable degree, and it is believed that the cause of truth and piety is gradually extending.

The delegate from Rhode Island states that their churches during the last year, have enjoyed no refreshing showers of Divine influence, but that a painful degree of indifference has been extensively manifested. They have however on the other hand, cause for devout acknowledgment, that sectarian prejudices and feelings seem to be wearing away, that there is a united and increasing desire to strengthen the things that remain and are ready to die, and that the cause of evangelical piety is on the whole gaining ground.

In review, and in conclusion of this narrative, the General Association would devoutly recognize the goodness of our covenant-keeping God, and would call upon their own souls, upon their brethren in the ministry, and upon all who love the Lord Jesus Christ in sincerity, to awake to a more active and vigorous discharge of Christian duty. It is too late to indulge doubts with regard to the ultimate success of the kingdom of Christ. Not only the promise of God is pledged that the Church shall survive and triumph over all opposition, but our own eyes have witnessed, and our own hearts have felt, the power and glory of the cross; and we know that it has an efficacy which can prostrate the most formidable ranks of rebellion. By what has been done already, as well as by what remains to be done, by the promises of God on the one hand, and by the necessities of our fellow men on the other, let us be induced to renew our Christian diligence. Let it be the grand object of every Christian, be his situation or influence what it may, to consecrate the whole of that influence to the service of his Master. Let the Christian magistrate endeavor to make his administration a channel of divine influences to every department of society. Let the Christian minister study and preach and act with the retributions of eternity constantly in his eye, and the salvation of his people resting heavily upon his heart. Let the private Christian too be willing to spend and be spent, to live and to die, for the glory of his Master: and when we are actively engaged in helping forward this glorious cause, may we not hope to see a great army of the slain rising from the valley of vision to the ranks of spiritual life and health?—Nay, is it too much to hope, that our own eyes may witness, and our own hearts thrill at the dawn of millennial glory?

PASTORAL ADDRESS.

Beloved Brethren,

While we are assembled for the purpose of learning the state of the churches within our bounds, and to consult measures for promoting their prosperity, it seems to us proper to address you in the name of our Lord Jesus Christ, and call your attention to "some necessary things," in this day of peculiar interest to Zion.

We are "your servants for Jesus' sake." The duties involved in this relation to you, are not more arduous than pleasant. In view of the responsibilities that rest upon us—the labors to which we are pledged—the trials to which we are exposed,—and the final consequences of the whole to you and ourselves, we cannot refrain from exclaiming, "Who is sufficient for these things!" But, "our sufficiency is of God;" and notwithstanding our conscious unworthiness of the office to which we are separated, we would rather, "glory in our infirmities" than complain of our duties, "that the power of Christ may rest upon us;" for, "when we are weak, then are we strong."

On former occasions like the present, we have addressed you on topics more immediately relating to yourselves, and the perishing world around you. You will not think us presuming, if *now* we urge the claims of your Pastors on your sympathies, your prayers, and cordial co-operation in their efforts to serve the interests of piety. Were it possible dear brethren, that you could enter fully, for a moment, into all the anxieties of a Pastor's heart—could you transfer to yourselves the weight of care that lies upon him by day and by night, in reference to the souls committed to his charge, you would need no exhortation from us to feel with him, to pray for him, and to lighten his burden by your own labors.

You acknowledge those that have the rule over you in spiritual things, to be "the ministers of Christ, and stewards of the mysteries of God;" remember also, that they are earthen vessels, liable to injury from external causes, and from inherent frailty. The treasures of the gospel are indeed committed to them; and they have the promise of wisdom from God, to direct in the distribution of them; but you know full well the unyielding opposition of an impenitent world to the humbling truths of Christianity, and even the jealousy with which the spirit of vital godliness is regarded by many who bear the name of Christ. Ye are witnesses, that they often "labor in vain and spend their strength for naught," so far at least, as present success is concerned. In addition to this, they have "to wrestle, not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places." Are not their claims then, on your *sympathies*, urgent? Moreover,

As the gospel ministry is the grand instrument which God has appointed for "pulling down the strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God," so the office, and all who sustain it with a becoming spirit, are especially exposed to the weapons of that carnal warfare, which is carried on with such unhappy obstinacy, against God and his cause. The enemies of our holy religion, very naturally assail the character, and attempt to undermine the influence of those whose official duty it is to defend it; for they are well aware that the downfal of the ministry must involve the downfal of the whole system which excites their hostility.

But the faithful minister of Jesus, does not find the chief cause of alarm in the number and violence of external enemies. In his own heart lie those corruptions, which beyond every thing else put in jeopardy his comfort and usefulness. If Paul could exclaim, "O wretched man that I am, who shall deliver me from the body of this death"—if that venerable apostle, whose attainments in piety were never surpassed, found it necessary to struggle against fleshly appetites lest he should be a castaway, who can imagine that the ministers of these latter days are endowed with a purity and firmness of character, which elevates them beyond the reach of temptation, and secures them against the influence of unhallowed motives, or the occasional control of unsanctified passions? Your ministers, dear brethren, are men—weak and sinful men, exposed to the same, and even severer conflicts than their fellow christians—often perplexed, though not in despair—persecuted, though not forsaken —cast down though not destroyed. Will you then refuse them your *sympathies?*

They also need your prayers. Brethren, pray for us." Nor will *they* be satisfied—nor will *you* discharge your duty—by cold and formal petitions in their behalf. Go not to the throne of grace with the *form* of supplication, while your hearts are not in it. "Words are but air;" and they will neither bring the blessing of heaven upon your own souls nor upon your Teachers, unless they truly express the desires of your hearts. It is "the fervent, effectual prayer" that "availeth much." And the pressing labors, infirmities, trials and dangers of your ministers require from you the spirit of *wrestling* prayer, such as Jacob used with the angel at Peniel. Reflect on the relations in which they stand to yourselves, your families, the church, the world, and above all to God—remember that on the success of that gospel they preach, depends the everlasting well being of thousands;—and can your devotions be lifeless? can you satisfy your consciences before God, with a bare *allusion* to the man whose business it is to dispense that gospel which will be to innumerable multitudes a savor of life unto life or of death unto death?"

You are praying, brethren, for the enlargement of the church. But when will the children of Zion "say in your ears, the place is too strait for us—give place to us that we may dwell," unless the spirit of God descend on his *ministers?* When will you have opportunity to inquire in the language and with the spirit of the Prophet, "Who are these that fly as a cloud, and as doves to their windows," unless the servants of God are inspired, through your prayers, with more faith, and love and zeal? Is it not "by the foolishness of preaching that God has determined to save them that believe"—"to open the eyes of men, to turn them from darkness to light, and from the power of Satan unto God?" And the faithfulness of ministers in declaring the whole counsel of God, with affection and earnestness, very much depends on the prevailing spirit of the churches;—When there is a spirit of prayer among the brethren, and they are known to be deeply engaged in imploring strength and wisdom for their Pastor, his heart is encouraged, and new energy is imparted to his labors. That your ministers may be faithful and successful therefore, be ye found, dear brethren, "helping together by prayer for them," and "the gift bestowed upon them," will be to "many persons" an occasion of everlasting thanksgiving to God.

You wish your ministers to stand up fearlessly in *defence of the truth;* and they will assuredly do it, if you are found "praying always with all prayer and supplication in the spirit," "that utterance may be given unto them, that they may open their mouths boldly, to make known the mystery of the gospel, that they may speak boldly as they ought to speak." It is not the purpose of God, that ministers alone, should maintain the conflict with Zion's enemies. It rather belongs to them to give *direction* to the collected energies of the church—to impart unity and efficiency to her efforts—to stand on the watchtower, and give warning of approaching dangers—to blow the trumpet in Zion, and lead onward the armies of the Lord to victory. Give them then a deeper interest in your prayers, and they will "contend yet more earnestly for the faith once delivered to the saints."

You wish the sphere of their usefulness enlarged. "Continue then in prayer for them, and watch in the same with thanksgiving, that God would open for them a door of utterance." In vain do they announce the "glad tidings of great joy" unless they are attended with the quickening and sanctifying influences of the Holy Spirit. "Paul may plant and Apollos water, but God giveth the increase." The silence of the grave is not to be broken by the feeble voice of a worm. That death in trespasses and sins which triumphs over so large a portion of mankind, will never yield its victims to any power short of omnipotence. If then you wish the proclamations of mercy to be heard in all lands, and the salutary influence of the Christian ministry to be extended as far as human guilt and misery are known, pray without ceasing for those whom God has honored by the appointment of Chief Instruments in accomplishing this glorious end.

They need your *co-operation*. If you cherish a spirit of prayer for them, we feel assured that you will not refuse *any* exertions that may contribute to the success of their labors. You will aid them by a diligent attendance on all the means of grace,—and by a scrupulous regard to the principles of the gospel, in your intercourse with the world. As you have opportunity, you will admonish those who are walking in the paths of open transgression—you will endeavor to convince the gainsaying sinner, to enlighten the ignorant, to direct the inquiring, to succor the tempted, and to raise up the fallen. You will "arm yourselves with the same mind that was in Christ"—having compassion one of another—loving as brethren--eschewing evil—doing good—not rendering evil for evil, or railing for railing, but contrariwise, blessing; and "if ye *suffer* for righteousness sake, happy are ye"—your rejoicing shall be more abundant in Jesus Christ; "only let your conversation be as becometh the gospel."

Christians do not commonly realize the extent of influence exerted by their example over the mass of Society. It may almost be said with truth to belong to them to determine the amount of good that shall be produced by the instructions of the sanctuary; at any rate, they do often effectually counteract all that the most faithful minister attempts to do, when they *hear* him with approbation, and then yield themselves to the sway of worldly principles and customs in the common business of life. You justly blame the ministry if it be not adorned with holiness of life; but dear brethren are you not all under obligations equally binding to be "holy in all manner of conversation?" Are ye not the "light of the world"—"a city set on a hill?"—Are not thousands examining your conduct from day to day with a view to ascertain the principles that actually govern the Christian, and to settle the question, whether Religion be a divine reality? If inconsistencies glare through your conduct, and fasten a conviction on the impenitent that all pretensions to vital piety are hypocritical, it is obvious that the most painful labors, watchings and prayers of God's ministers will be rendered fruitless. But if on the contrary, such as have named the name of Christ are careful to depart from all iniquity—to keep themselves unspotted from the world, and to evince the efficacy of Faith, in their unostentatious yet fervent zeal for the salvation of sinners, and the edifying of the body of Christ, they will clothe all the exertions of their Pastors, with an influence which few will be able to gainsay or resist.

Believe us; on this subject our hearts are deeply interested. It involves all the solemnity of the question, whether Zion shall prosper or languish—whether thousands now crouding the road to eternal death, shall go on and perish, or turn and live! We earnestly desire to see a revival of religion, not only in here and there a solitary parish within our bounds—but in every town and neighborhood throughout the commonwealth—to behold the fire of the Lord kindling at as many points as there are temples reared for his worship, and extending its purifying effects into every family of our numerous congregations. If we mistake not, it is our heart's desire and prayer to God that the wood, the hay, and the stubble incorporated too abundantly with the spiritual building upon which we labor, may be consumed, and that an abundance of gold, silver and precious stones, may supply the place of the baser materials. But in vain do we look for such an event, unless our brethren in every department of the church, will put their hands to the work. Let Christians confess their faults one to another—let them exhort one another *daily*, lest any be hardened through the deceitfulness of sin—let them warn, and reprove, and entreat the wicked with all long-suffering and patience—let them meet each other often for prayer, and consultation on the best means of promoting the spirit of religious inquiry—let them carefully cut off occasion from them that desire occasion to blaspheme the holy name by which they are called, and let all their conversation be such as ministers to godly edifying. Thus brethren, you may strengthen the hands of your ministers, whatever may be your station in society, and partake at last, of the felicity of those that turn many to righteousness.

"Now, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "And unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever, Amen."

SAMUEL WALKER, *Moderator.*

Q. J. Nailes

EXTRACTS

FROM

THE MINUTES

OF THE

General Association of Massachusetts,

AT THEIR MEETING AT

ASHFIELD, JUNE, 1824,

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

AND THE

PASTORAL ADDRESS.

BOSTON:
PRINTED BY CROCKER AND BREWSTER,
No. 50, Cornhill.
1824.

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS.

THE General Association of Massachusetts convened at Ashfield on Tuesday June 22, 1824, at five o'clock, P. M. and was called to order by the Rev. Mr. Shepard, Pastor of the church in Ashfield.

The Association made choice of the Rev. Oliver Cobb for Moderator, the Rev. Benjamin B. Wisner for Scribe, and the Rev. Ebenezer Gay for Assistant Scribe.

Certificates of delegation were then presented by the members, and read by the Scribe. The following delegates were present, viz.

From the Berkshire Association,	Rev. Edward D. Griffin, D. D. Rev. Gardner Hayden.
From the Mountain Association,	Rev. Moses Hallock, Rev. —— Brown.*
From the Franklin Association,	Rev. Theophilus Packard, Rev. Charles Jenkins.
From the Hampshire Central Association,	Rev. Daniel A. Clarke, Rev. Lemuel P. Bates.
From the Hampden Association,	Rev. Samuel Osgood.
From the Brookfield Association,	Rev. Alvan Bond, Rev. Joseph Vaill.
From the Worcester North Association,	Rev. Ebenezer Perkins,
From the Andover Association,	Rev. Justin Edwards, Rev. John H. Stevens.
From the Suffolk Association,	Rev. Benjamin B. Wisner, Rev. Sewell Harding,
From the Union Association,	Rev. Ebenezer Gay, Rev. Daniel Huntington.

* Took his seat on Wednesday afternoon.

From the Old Colony Association,	Rev. Oliver Cobb, Rev. Daniel Hemmenway.
From the Barnstable Association,	Rev. David L. Hunn.*

From foreign ecclesiastical bodies connected with this there were present the following delegates, viz.

From the General Assembly of the Presbyterian Church.	Rev. William Hill, D. D. Rev. Aaron W. Leland, D. D.
From the General Association of Connecticut,	Rev. William Lyman, D. D. Rev. George A. Calhoun.
From the General Association of New Hampshire,	Rev. Nathaniel Merrill.
From the General Convention of Vermont,	Rev. John Hough, Rev. Ethan Smith.
From the Evangelical Consociation of Rhode Island,	Rev. Oliver Brown.

A paper was handed to the Moderator, and read by the Scribe, certifying that "the Ministers near the centre of the county of Worcester had, in January last, formed themselves into an association, by the name of "The Worcester Central Association;" that it was "the wish of said Association to become connected, in the usual way, with the General Association of Massachusetts;" and that they had "appointed the Rev. John Nelson, and the Rev. Ebenezer Newhall, delegates from their body to the present General Association. This document was signed and duly certified by the Moderator of the Worcester Central Association. The General Association, after being informed by Mr. Nelson what ministers composed the Association of which he appeared as a representative, Voted unanimously, that the Worcester Central Association be received into connexion with this body, and that Messrs. Nelson and Newhall take their seats as members.

The Rev. John Codman, D. D. and the Rev. William Cogswell, of the Board of Directors of the Domestic Missionary Society of Massachusetts being present, took their seats as honorary members.

The meeting was then opened with prayer by the Moderator.

Voted that the delegates from this to foreign ecclesiastical bodies the last year, who are present, be invited to sit as honorary members.

The Rev. Drs. Leland and Griffin, and Mr. Edwards were appointed a committee to receive the reports of the several ecclesiastical bodies connected with this, and prepare a general report of the state of religion.

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* The Associations connected with the General Association, but not represented this year, were Haverhill, and Salem and Vicinity.

Reports from the delegates from this to other ecclesiastical bodies the last year were called for, and received from the delegates to the General Assembly of the Presbyterian Church, to the General Association of Connecticut, and to the General Association of New Hampshire.

A printed circular on the subject of providing literary, moral and religious instruction for the American colonies in Africa, issued by a committee appointed by a meeting of gentlemen in the city of New-York on the 14th of May last, was laid before the Association. The subject was referred to a committee of Drs. Griffin, and Leland and Mr. Edwards. This committee, at a subsequent period of the meeting, brought in the following report, which was adopted. "The General Association of Massachusetts are deeply impressed with the obligations of Americans to make one great, united and persevering effort to elevate the intellectual and moral character of the descendants of Africa, and to qualify them for ministers and teachers, and the various civil departments in the colonies. No nation have the same advantages for the education of the African race; no nation are under so great obligations to that injured people; and no other nation can be expected to provide for American colonies. White men cannot serve the colonies without an enormous waste of life; and Africans cannot be fitted for the higher offices of instruction unless they are prepared on American ground. Under these impressions the Association most cordially and earnestly recommend the subject to the consideration of the churches connected with them, and to a benevolent public."

Voted, that Messrs. Perkins, Harding and Bond be a committee to audit the Treasurer's accounts, report the state of the treasury, and the sum necessary to be paid by each member of the Associations of Massachusetts connected with this body to supply its funds, and to see to the transfer of the property of the General Association in the hands of the Secretary to his successor in that office. This committee afterwards reported that they had found the accounts of the Treasurer correctly cast and satisfactorily vouched; that there was a balance in favor of the Association of twenty dollars and eighty-eight cents; and that an assessment of fifty cents on each member of the several Associations in Massachusetts connected with this body, would be sufficient to defray the usual expenses for the next year."

Voted, that the Secretary and Dr. Hill be a committee to consider and propose an arrangement respecting the number of copies of the printed extracts from the minutes of this body, to be yearly transmitted to the General Assembly of the Presbyterian Church, and the number of copies of the printed extracts from the minutes of that body to be yearly transmitted to this. The report of this committee, brought in at a subsequent period of the meeting, was as follows, "The committee recommend the following arrangement, viz. that this Association transmit, every year, to the General Assembly, two copies of the printed extracts from the minutes of this body for the use of the General Assembly, and one copy for each of the Presbyteries connected with that body; and that the General Assembly be requested to transmit, every year, to this body, two copies of their printed extracts for the use of the General Association, and two copies for each of the particular Associations in Massachusetts connected with this body." This report was accepted.

Messrs. Edwards, Wisner and the Secretary were appointed a committee to consider and recommend amendments and additions to the standing rules of this body. This committee afterwards reported that they had attended to the subject referred to them, and found that it would require more consideration than they could give it during the present session. They therefore recommended that the subject be referred to a committee to report next year. The report was accepted, and Messrs. Fay, Edwards and Wisner were appointed said committee.

The delegates from the Suffolk Association, by the direction of that body, submitted the following resolutions, which were passed unanimously.

1. That the General Association of Massachusetts highly approve of the method of communicating religious instruction to youth by means of Bible classes, and earnestly recommend to all the ministers in connexion with this body, the establishment of Bible classes among the youth of their congregations.

2. That the delegates from the several Associations in Massachusetts connected with this body shall, every year, in giving an account of the state of religion, state the number of Bible classes in the congregations with which the ministers they represent are connected, and the condition of those classes.

The following persons were appointed delegates to foreign ecclesiastical bodies connected with this association.

Rev. Brown Emerson and Vinson Gould to General Assembly of the Presbyterian Church, to meet at Philadelphia on the third Tuesday of May next: Rev. Samuel Shepard, D. D. and Rev. Benjamin B. Wisner their substitutes.

Rev. Henry Lord and Daniel Huntington to the General Association of Connecticut, to meet at   on the third Tuesday in June, 1825; Rev. Micah Stone and Charles Jenkins their substitutes.

Rev. Justin Edwards and William Cogswell to the General Association of New Hampshire, to meet at Londonderry on the first Tuesday in September next; Rev. Sylvester Holmes and Moses Miller their substitutes.

Rev. Edward Hitchcock and Ebenezer Jennings to the General Convention of Vermont, to meet at Charlotte on the second Tuesday in September next; Rev. Alvan Bond and Arætius B. Hull their substitutes.

Rev. Philip Colby and Alfred Ely to the Evangelical Consociation of Rhode Island, to meet at South Kingston on the second Tuesday in June, 1825; Rev. John Nelson and Thomas Shepard their substitutes.

At two o'clock P. M. of Wednesday, a sermon was preached before the Association by the Rev. David L. Hunn, of the Barnstable Association from Psalm 11:3.

After the religious services, narratives of the state of religion in the churches connected with this body were given by the delegates.

Voted, that the Worcester Central Association be requested to appoint the preacher for the next year.

At the request of the Rev. Hervey Wilbur, Messrs. Huntington, Gay and Nelson were appointed a committee to examine certain publications of his, designed to facilitate the study of the Holy Scriptures. This committee, at a subsequent period of the meeting, made the following report, which was accepted, "Your committee have examined anew Mr. Wilbur's edition of the New Testament with References, and a Key Sheet of Questions, which has already gone into extensive use, and with very beneficial effects; and most fully concur in the recommendations of its plan which are before the public; and are happy to add that the work has of late been considerably improved, by increasing the number of references, and by the addition of an Alphabetical Table, giving the etymological signification of Scripture Proper Names, and the correct pronunciation of them according to Walker's Key and Rules; also a Chronological Table of the principal events recorded in sacred history, and a Table of References to direct the student of the New Testament to those passages of revelation, where prophecies are recorded or their accomplishment narrated. Your committee have also seen a specimen of an edition of the Old Testament which Mr. Wilbur is preparing on the same plan with that of the New Testament; which, it is proposed, shall contain a correct Map and Table of Ancient Scripture Geography, and a Syllabus of the several portions of that part of the inspired volume arranged in the order of their chronological connexion. This last named improvement will, in the opinion of your committee, render the work peculiarly valuable for domestic and private, as well as for more public, use, as the acquisition of scriptural knowledge must be greatly facilitated by regularly perusing the sacred volume in the order here prescribed.

"These works, therefore, together with Mr. Wilbur's Bible-class Text Book, which possesses some peculiar advantages from the more systematic arrangement of its subjects, your committee beg leave to recommend to the patronage of this Association, and, through them, to the Christian public, as the fruit of judicious and indefatigable labors for the spiritual welfare of the rising generation. And this recommendation is proposed the more readily in view of the improvements which those of the works named that have been published have already received, and which the comprehensiveness of their plan, and the known zeal and fidelity of the author assure us will still be progressive."

Mr. Silas Bigelow, a duly authorized agent of the Presbytery of Hanover, in the state of Virginia, to solicit contributions to the funds of the Theological Seminary under their care, was heard before the Association in relation to the plan of said institution, the necessity of its establishment, and the need of pecuniary aid from the friends of evangelical truth in other states. Whereupon voted, that the General Association of Massachusetts, highly approve of the efforts making by the Presbytery of Hanover for endowing a Theological Seminary for the education of pious young men for the gospel ministry, and earnestly hope that it will receive the liberal patronage of a benevolent and Christian public.

The Pastoral Address prepared by the committee appointed for the purpose the last year was read, amended and adopted.*

The Rev. Messrs. Edwards, Stuart and Stearns of the Andover Association were appointed a committee to prepare and report a Pastoral Address for the next year.

The present Secretary having declined being a candidate for re-election, the Rev. Thomas Snell of the Brookfield Association was chosen by ballot, Secretary for the ensuing year.

Voted unanimously, that the thanks of this body be given to the Rev. Mr. Hale for his long continued, able and faithful services in the office of Secretary.

At nine o'clock A. M. on Thursday, the Association resolved itself into the Domestic Missionary Society of Massachusetts, and attended to the business of the annual meeting of that institution.†

At the close of the religious services of the Domestic Missionary Society in the afternoon, the Association resumed its business.

The committee appointed to prepare a narrative of the state of religion made their report, which was accepted.‡

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* For the Address, see the last article in this pamphlet.

† The account of the Society's anniversary, its annual Report, &c. will be published in a separate pamphlet.

‡ This Narrative is printed at the close of these extracts.

Mr. Samuel T. Armstrong, No. 50, Cornhill, Boston, was appointed agent for this Association for the ensuing year.

Messrs. Wisner, Cogswell and Green were appointed the committee of publication.

Voted, that the next annual meeting of this body be holden within the bounds of the Suffolk Association, and in the city of Boston; the particular place in the city to be designated and seasonably and publicly notified by said Association.

Voted, that this Association feel a grateful sense of the kindness and hospitality of the Rev. Mr. Shepard and the people of Ashfield during their session, and also of the laudable efforts of the choir of singers to give solemnity and interest to the public services.

The Association then united in prayer offered, at the request of the Moderator, by the Rev. Mr. Hale, and in singing the Christian doxology, and adjourned sine die.

OLIVER COBB, *Moderator.*
B. B. WISNER, *Scribe.*

NARRATIVE OF THE STATE OF RELIGION.

All who love Christ, regard with deep feeling the progress of his kingdom in the world. They must mourn when "iniquity abounds, and the love of many waxeth cold:" and their hearts must glow with pleasure, when the strong holds of sin sink in the dust before the glorious Gospel of the Son of God. The ordinary course of events in the church, which excites no public notice, presents, to every real Christian, subjects of deep interest and solemn reflection.

In reviewing the events of the past year, as narrated in the reports of the several district Associations; the General Association of Massachusetts find cause for mingled emotions of gratitude and humiliation. While we are called to mourn over the prevalence of vice and error, and are grieved for the coldness and worldliness of many professing Christians;

we are still encouraged by abundant evidence, that the presence and favour of our Lord are graciously manifested among us. Though we cannot send to the churches the "glad tidings" of such extensive and powerful revivals, as in some blessed seasons that we have seen, yet we can joyfully record that God hath not "dealt with us after our sins, nor rewarded us according to our iniquities." It has still pleased Him, "by the foolishness of preaching" to call sinners to repentance. The loving kindness of God our Saviour has been manifested towards several of our churches, in reviving his work, gladdening the hearts of Christians, and rescuing many perishing souls from sin and wrath. The influences of the Holy Spirit have descended "like dew upon the mown grass, and like showers that water the earth;" and, in some of those courts of the Lord, lately saddened by declension, is now heard the voice of thanksgiving and praise.

Among the places thus highly favoured, the following are particularly noticed in the reports.

Granville in Hampden Association has enjoyed a precious season of "refreshing from the presence of the Lord." This work of God first appeared among the young men in the Rev. T. M. Cooley's school, several of whom became the hopeful subjects of renewing grace. From the school the sacred influence extended to both parishes in the town, and about 80 persons are now "rejoicing in hope." The First Parish in West Springfield has also been highly distinguished by divine mercy. Of those, who have been hopefully brought from darkness to light in this revival, sixty-eight have already been received into the communion of the church.

In the town of Montgomery containing only seven hundred inhabitants, one hundred profess to have been the subjects of regenerating grace, during the recent effusion of the Holy Spirit in that place.

In the Union Association, the towns of Randolph, Braintree, and North Middleborough, have been graciously visited from on high. In those places the power of divine truth has been signally displayed. Many have been cut to the heart, and forced to cry "what must I do to be saved," and many have found consolation and joy at the feet of the Redeemer. About one hundred and thirty have made a public profession of religion. In the towns of Dorchester, Milton, and Bridgewater, much seriousness prevails; a spirit of prayer is evinced; there are many anxious inquirers, and very encouraging evidences are afforded, that the means of grace are attended with a blessing from on high.

In Boston and its vicinity, the state of the churches calls for devout and lively gratitude. While we behold the precious fruits of the late spiritual harvest, we may well say, "what hath God wrought." The additions to three churches in Boston, amount to three hundred and sixty.

In the Old Colony Association, our brethren are rejoicing in the consoling evidence, that God remembers in mercy the land of the pilgrims. The church in Wareham, the first church in Middleborough; and the second church in Rochester have enjoyed a special effusion of the Holy Ghost; and two hundred have been added to their communion. In the Association of Barnstable also, the Lord has appeared to build up Zion; and in the towns of Sandwich, Yarmouth and Chatham, the churches have been revived by his presence, and many have been added unto them of such as, we trust, shall be saved.

The South Parish in Andover is now favoured with very encouraging tokens of the divine presence. The establishment of a Bible class has been instrumental of much good in that society. Forty have already come forward to confess Christ before men and to join themselves to his people.

These revivals with which God has blessed us during the past year, should strengthen our hands, encourage our hearts, and stimulate us to vigorous efforts, and untiring zeal in the great work which our Lord has given us to do.

While the Association are thus encouraged by these triumphs of divine grace; they are also comforted by the increasing attention of the churches, to those special means of grace, which the great Head of the church has so signally owned and blessed.

The monthly concert for prayer has been regularly observed in nearly all our churches; and that occasion, so dear to every Christian, has very generally been chosen by our brethren, for casting their gifts into the treasury of the Lord.

The system of Sunday school instruction has been pursued with the happiest results, evincing the pre-eminent importance and efficacy of this noble expedient of bringing little children to the Saviour, and training up a whole generation for his service.

Wherever Bible classes have been established, their influence has been most powerful and salutary. In several instances the Spirit of God has so signally honoured this institution by his accompanying influence, as clearly to show, that it is a most efficient instrument, of bringing the young to the saving knowledge of the Gospel.

The efforts of benevolence have been maintained with undiminished zeal and liberality; and Christians seem more and more convinced, that it is their privilege, as well as their duty, "to honour the Lord with their substance."

The Domestic Missionary Society is still supported by the prayers, the charities and the active exertions of Christians; and its operations have been extensively and eminently beneficial.

The Theological Institution at Andover still enjoys the smiles of Providence, and even surpasses the enlarged expectations of its pious founders. In this school of the prophets there are now one hundred and thirty theological students, enjoying the highest advantages, for becoming able ministers of the New Testament.

From the General Assembly of the Presbyterian church we receive pleasing intelligence. Though the revivals of religion in that connexion have not been so numerous as in some past years; yet the general prosperity, the widely extending territory, and the rapid increase of the number of congregations, of that church, afford very animating prospects to all who love Zion. It is truly delightful to hear of Presbyteries and synods, in those portions of our land, which, a few years since, presented an extended moral waste; and where, so recently, missionary enterprise first planted the standard of the cross. The Theological seminaries in that connexion, especially that at Princeton, are in a flourishing state.

From our brethren in Connecticut we are happy to learn that harmony prevails among their churches, and that in many places the special influences of the Holy Spirit have been enjoyed. In Burlington, Canaan, Cornwall, Columbia, Torringford, New Hartford, Harrington, Hartland, Danbury, Mansfield, Lebanon, Hampton, Chester, Haddam, Colchester, Lyme, Montville and Hebron, the power of divine grace has been gloriously displayed, and large accessions have been made to the churches. Their institutions of benevolence are in a prosperous state; and the salutary influence of Sunday schools, education societies, and the Domestic Missionary Society, is particularly acknowledged. Yale College and the Foreign Mission School at Cornwall, are very flourishing. In the Connecticut state prison the invincible energy of divine grace appears to have been exerted, in making a number of the convicts, the monuments of redeeming mercy.

From our brethren in New Hampshire we rejoice to receive information of several important revivals during the past year. The towns of Hopkinton, Hampton, Fitzwilliam, Haverhill, Gilmanton, Londonderry, Colebrook, Chester, Northampton, Candia, Stoddard, Hancock and Amherst have shared in this blessing. The report of the Delegates from the General Convention of Vermont evinces that the cause of truth and righteousness is making progress in that state. Ministers and churches appear to be actively engaged in promoting the interests of pure and undefiled religion; and to enjoy a cheering evidence that they are honoured to be co-workers with God. The towns of Norwich, Windsor, Townsend, Pittsford, East-Rutland, Corinth, Newbury, Rochester, Bridgewater, Shelburne, Bethel and Moncton, have been blessed with the out-pouring of the Holy Spirit.

The Delegate from Rhode Island reports that the prospects of the churches in that state are evidently brightening. Religious institutions are more generally respected; and Christians of different denominations, holding the same essential doctrines cherish a pleasing union of feeling and effort. Sabbath schools and Bible classes are exerting a happy influence; and the friends of Zion have reason to thank God and take courage.

In conclusion, the General Association, in view of the events of the past year, would unite with their brethren in the ministry, and with all the churches connected with them in devout thankfulness to the great Head of the church for all the tokens of his favour, and the gracious operations of his Spirit. Let us be encouraged to persevere with unwearied zeal in those efforts, which have been so signally owned and blessed of God. Let the humblest sense of entire dependence be united with a vigorous performance of duty. Let every minister and every private Christian fully occupy the sphere of action assigned him; and be steadfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

OLIVER COBB, *Moderator.*

PASTORAL ADDRESS.

Dear Brethren,

Confident that the interests of Zion lie near your hearts, we esteem it a duty and a privilege to address you. We cordially send you Christian salutations. While we have no right, and no disposition to dictate, we would stir up your pure minds by way of remembrance. We live in an interesting period of the Christian church. She is enlarging the place of her tent, and stretching forth the curtains of her habitation; she is lengthening her cords and strengthening her stakes. The people of God have, recently, been prompted, in an unusual degree, to diffuse Gospel light, benevolent feelings, and human happiness. The benediction of heaven has attended their labours of love. Not an effort has been made, not a prayer offered, for Zion's enlargement and prosperity, in vain. Divine influences have descended, as the rain, and distilled as the dew, and the increase has exceeded the anticipations of the most sanguine. Revivals of religion, within our limits, and the limits of bodies with which we are connected, proclaim in language not to be misunderstood, that God has visited his people. Living in such a privileged period, having such testimonials of the favour of Heaven, it becomes the churches of our Lord, to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. For, notwithstanding all the indications of divine favour, which demand our fervent gratitude, it should be distinctly understood that the church is still in the wilderness, surrounded with enemies. Labour, therefore, must not be relaxed; the christian armour must not be laid aside. On the other hand, the present period calls for the united hearts, vigilance, energies and prayers of all God's people. Satan and all his emissaries are awake, and zealously engaged. They perceive, indeed, that his kingdom is falling; but they will not suffer it to fall without a *violent* struggle, and the adversary of souls is versed in arts, as well as in arms. He has accomplished much by force, much more by stratagem. The people of God should not be ignorant of his devices. It will be recollected, that when the adversaries of the Jews found that they could not prevent the rebuilding of the city and temple, by force; they had recourse to this artifice; "Let us build with you, for we seek your God, as ye do." But Zerubbabel and others, aware of the plot, refused their assistance. So it is believed, that the most deleterious stratagem of Satan has been to confound all distinction between the church and the world, and effect a coalition between them. The kingdom of Christ has suffered less by the ten bloody persecutions of Pagan Rome, and all the thunders and fires of papal Rome, than she has suffered by her unhallowed union with the enemies of the cross of Christ.

It might have been expected that as the end of the kingdom of darkness should approach, this stratagem would be called into requisition. Such, at the present day, appears to be the fact. We would, therefore, affectionately request your serious attention to this subject. Our divine Master, repeatedly declared, "My kingdom is not of this world." In a solemn prayer to the Father, he said, of his disciples, "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." From Scripture, it is manifest, that the church of Christ is a distinct body, separate from the world, composed of professed believers, united together in holy covenant. The Saviour addressed his church, though at that time small, as a separate body. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." The church is still, comparatively, small; but it is a distinct body, and Christ is its sole head. This should be understood, in order, that our respective churches, which are members of this one body, may attend to their peculiar duties, guard their privileges, and act in concert for the growth and edification of the whole body. The church, as it stands in connexion with civil society, has its duties and rights, in common with other members of society. It was on this ground that Jesus paid tribute; and said, "Render unto Cæsar the things which are Cæsar's,"—and that Paul claimed the privilege of a Roman citizen. It should be recorded in the mind of every Christian, that he is under sacred as well as civil obligation to honor and obey magistrates. The churches of New England have been peculiarly favored with civil privileges. The incense of grateful praise to the Supreme Disposer should daily ascend from your family altars; and your whole conduct evince that there is no interference between your duties as Christians and your duties as members of the civil community. But, while we exhort you to demean yourselves peaceably as good members of society, we entreat you, by every thing sacred, that you do not compromise the interests of that infinitely higher kingdom, of which you are, also, members. No human power may legislate for the church. Christ is its sole head. To him, and to him alone, are the churches to look for their rule of duty; from him, and him alone, do they derive all their peculiar rights and privileges. On this principle the Gospel was first preached, and churches organized. Paul to the Galatians, observes, "I certify you, brethren, that the Gospel, which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." The same Apostle, to the Corinthians, declares the church to be "God's building," "the temple of God," in which the Spirit of God dwells. And he cautions them to take heed, how they built; directs them to build with precious materials, and not with wood, hay and stubble. "If any man," said he, "defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye."

We take the liberty, dear brethren, to direct your attention, to one of your peculiar duties and privileges, that of enlarging and adorning the Christian church. By the authority of the great Head of the church, it devolves on you to receive such, and such only, into your holy fellowship and communion, as give evidence of vital piety. Neither living in a land called Christian, nor the most regular attendance on public worship, constitutes any man a church member, or a fit subject for membership. It is an eternal truth, that, "Except a man be born again, he cannot see the kingdom of God." In attending to your duty, in the particular under consideration, while you will secure a sacred privilege, on which, under God, the prosperity, and even the existence of the church depends, you will violate no civil obligation. As it is the peculiar duty and right of the church to be sole judge of the qualifications of those whom she admits as members of the body, so it is her peculiar duty and right to maintain Christian discipline in the church. This authority is delegated to her by no human power; but by the Lord himself. To maintain strict discipline is a very difficult, but a very important duty of churches. In this delicate business, they are not to confer with flesh and blood, but attend to the special directions of Christ. Paul, under inspiration, gives explicit directions respecting the incestuous person. The church at Corinth were not left to inquire into the expediency of the measure; whether it would be agreeable to the general feelings of that proverbially licentious people. He obtained liberty from no human authority to give the following direction to Titus, "A man that is an heretic, after the first and second admonition reject." In these particulars, he was acting solely by the authority of Christ. This is the only rule of church discipline, in all cases. We entreat you, dear brethren, in this particular to do your duty, and guard your privilege. Give prompt attention to trespasses, in the Gospel sense, whether they relate to doctrine or practice. Realize that the bringing in of "damnable heresies," may inflict as deep a wound on the church, as the vilest immorality. Be mild, and gentle, and, to a suitable degree, forbearing. If possible, reclaim offenders. But, if they prove incorrigible, use your Christian liberty, perform a sacred duty, by excluding them from your holy communion.

Another peculiar privilege of the churches, to which we would solicit your attention, is, that of choosing their own officers. The most important office in the church is the pastoral office. "By the same divine authority, on which churches are established, it is ordained that they should have pastors. The sacred pastoral office is not of man, but of God. There is evidence most authentic and abundant, that in the primitive times, the right of churches to elect their own pastors was universally exercised, and held most sacred." It is of the last importance that this right should be maintained. The church should be, what Christ designed "As a city set on a hill which cannot be hid;" "the pillar and ground of truth." Illumined by the Sun of Righteousness, she should reflect her light on all around her. Her pastors are special organs for this benevolent purpose, as well as for Zion's edification; and therefore should be men of her choice. Need we inform you, that the churches are in danger of losing this inestimable privilege, by immersion in the world. The parochial regulations of this commonwealth, have, in the legitimate use of them, been productive of extensive benefits. These regulations, however, are purely of a civil nature, and designed for civil purposes. They, indeed, bear an honourable testimony to the good effects of Christian institutions on society; but are, by no means, essential, either to the existence, or to the growth of Christian churches. The primitive churches existed and flourished without such aid. And it were better, infinitely better that the church should be deprived of all worldly advantages than to retain them by the sacrifice of her inherent rights and privileges. One of the last sacrifices which the churches should make, is the right of choosing their own pastors. It is one the most important which they can make; when once made, it leaves little worth preserving. We sincerely rejoice in the harmony which has generally prevailed between churches and parishes on this interesting subject, and deeply regret that any instances should have existed to render a caution necessary. It is, unquestionably, important that churches should respect the sentiments and feelings of parishes with which they are associated. In the choice of a pastor, who also is to be a teacher in the parish, the church should accommodate, as far as the laws of Christ will permit, but never relinquish her sacred right. All men have not faith. The doctrine of the cross, and every distinctive feature of the Christian religion, are opposed by the natural heart, with no less violence, now, than they were in the Apostle's day. There is, at heart, no union between the kingdom of light and the kingdom of darkness; there never can be. We entreat you, therefore, dear brethren, by every thing sacred, by every thing interesting in time and eternity, that you do not surrender the right under consideration, nor suffer it to be wrested from you. Maintain it inviolable, from a regard to the honour of our Saviour, to his holy truth, to the enlargement and prosperity of Zion, and to multitudes of precious souls holden in the cords of their sins. Act by the authority of Christ; and confident we are that you will receive no one to go in and out before you, and break to you the bread of life, who, by the church, is deemed unqualified; and that you will acknowledge no one, as a regular pastor of a church who is set up by any other authority. Take a peaceful attitude, as subjects of the Prince of Peace, a dignified attitude, as subjects of that almighty Being, who also is Lord over the kings of the earth. Sooner suffer the loss of all things, even life itself, than sacrifice that liberty wherewith Christ has made you free; or, compromise it for worldly aid.

We close with an extract from an Election Sermon, preached in May, 1773, which shews that the leading sentiment, to which we have invited your attention, is not *new.* "The affairs of state and commonwealth are the proper province of civil rulers. As to the church of Christ, be content to let it stand upon its own proper Gospel foundation, regulated by its own laws, guarded and enforced by their own sanctions. On this foundation she has stood, in her best days; on this foundation she can yet stand, and must stand, and live for ever. And, though she may appear weak and ready to fall, and seem to court the utmost power of earth to support her, yet the interposition of worldly power to establish her, and civil policy to defend her, will *only jostle her foundation, and sink her the lower.*"

And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified; and are, very affectionately, yours, in the bonds of the Gospel.

OLIVER COBB, *Moderator.*

Rev. J. Lyman D. D

EXTRACTS

FROM

THE MINUTES

OF THE

General Association of Massachusetts,

AT THEIR

MEETING AT BOSTON, JUNE, 1825.

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

THE

PASTORAL ADDRESS,

AND

THE RULES OF THE ASSOCIATION.

BOSTON:
PRINTED BY CROCKER AND BREWSTER,
No. 50, Cornhill.
1825.

EXTRACTS FROM THE MINUTES.

The General Association of Massachusetts convened at the Vestry of the Park Street Church in Boston, on Tuesday June 28, 1825, at five o'clock, P. M.; and, as the Pastor of the Park Street Church was absent, was called to order by the Rev. Mr. Wisner, Pastor of the Old South Church in Boston.

The Association made choice of the Rev. Ebenezer Porter, D. D. for Moderator, the Rev. John Woodbridge for Scribe, and the Rev. Joseph Vaill for Assistant Scribe.

Certificates of delegation were then presented, from which it appeared that the following delegates were present.

From the Berkshire Association,	Rev. Rufus W. Bailey, Rev. Levi White.
From the Mountain Association,	Rev. Roswell Hawks, Rev. William A. Hawley.
From the Franklin Association,	Rev. Edward Hitchcock, Rev. Benjamin F. Clark.
From the Hampshire Central Association,	Rev Enoch Hale, Rev. John Woodbridge,
From the Hampden Association,	Rev. Timothy M. Cooley, Rev. Calvin Foot.
From the Brookfield Association,	Rev. Joseph Vaill, Rev. Joshua Crosby.
From the Worcester Central Association,	Rev. John Nelson, Rev. Ebenezer Newhall.
From the Worcester North Association,	Rev. George Fisher, Rev. Eber L. Clarke.
From the Andover Association,	Rev. Samuel Stearns, Rev. Freegrace Reynolds.

From the Haverhill Association,	Rev. Isaac Tompkins,* Rev. Ebenezer Porter, D.D.
From the Association of Salem and Vicinity,	Rev. Samuel Dana, Rev. Samuel Emerson.
From the Suffolk Association,	Rev. Jonathan Homer, Rev. Warren Fay.
From the Union Association,	Rev. Samuel Spring, Rev. David Brigham.
From the Old Colony Association,	Rev. Luther Wright, Rev. William Gould,
From the Barnstable Association,	None.
From the General Assembly of the Presbyterian Church,	Rev. James Hoge, Rev. Ezra Stiles Ely, D. D.
From the General Association of Connecticut,	Rev. Joab Brace, Rev. Francis L. Robbins.
From the General Association of New Hampshire,	Rev. Federal Burt,
From the General Convention of Vermont,	Rev. Elihu Smith, Rev. Ephraim H. Newton,
From the Evangelical Consociation of Rhode Island,	Rev. William Patten, D. D.

Secretary, Rev. Thomas Snell.

Minister of the Place, Rev. Benjamin B. Wisner, to whom a seat in the Association was given, by a vote of the body, in consequence of the absence of the Pastor of the Park Street Church.

A request being presented in writing from the Harmony Association to be received into connexion with this body, the General Association, (after being informed, by the Rev. Mr. Rockwood who presented the request, what ministers compose that Association,) voted that the Harmony Association be received into connexion with this body, and that the Rev. Elisha Rockwood take his seat as a delegate from that Association.

The Clerical members of the Board of Directors of the Massachusetts Domestic Missionary Society who were present, took their seats as honorary members.

The meeting was opened with prayer by the Moderator.

The Standing Rules of the Association were read.

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* Took his seat the second day.

Rev. Messrs. Hale, Snell and Fay were appointed Committee of Arrangements.

Reports of the delegates from this to other ecclesiastical bodies the last year were called for, and received in part.

The Committee of Arrangements reported in part.

Rev. Messrs. Cooly, Hoge and Nelson were appointed a committee to receive the reports of the several ecclesiastical bodies connected with this on the state of religion, and prepare a general report.

Rev. Messrs. Rockwood, Hale and Foot were appointed a committee to audit the treasurer's accounts, and report the state of the treasury, and the sum necessary to be paid the next year by each member of the Associations of Massachusetts connected with this body to defray the annual expenses.

Rev. Messrs. Bardwell, Hull and Nelson of the Worcester Central Association were appointed a committee to prepare and Report a Pastoral Address for the next year.

Voted to attend prayer meetings at the Park Street Church on the mornings of Wednesday and Thursday at five o'clock, A. M.

The Moderator and Rev. Messrs. Edwards and Bailey were, at the request of the Rev. Mr. Sneed an agent of the Synod of Kentucky, appointed a committee to receive statements from Mr. Sneed with respect to the interests of a college in the bounds and under the patronage of that Synod, designed especially to furnish that destitute section of our country with evangelical ministers, and report to the Association.

After prayer by the Moderator, the Association adjourned, to meet in the Park Street Church tomorrow morning at nine o'clock.

Wednesday morning, June 29th. The Association met according to adjournment, and was opened with prayer by the Moderator.

The Committee of Arrangements again reported in part.

Voted that the delegates from this to other ecclesiastical bodies the last year who are present, be invited to sit as honorary members.

The Committee appointed the last year to consider and recommend amendments and additions to the standing rules of this body made their report. Voted that this report b read the second time tomorrow morning.

The Committee appointed to receive statements from th Rev. Mr. Sneed agent of the Synod of Kentucky, &c. reported the following resolution, which was adopted, viz Resolved that the General Association of Massachusetts cordially approve of the efforts which the Synod of Kentuck are making to increase the means of literary and theologica instruction in that state, and earnestly hope they will receiv the liberal assistance of the Christian public.

Rev. Dr. Porter and Messrs. Snell and Cooly were appointed a committee to report on the following question, viz What shall be done by this body to promote a more scriptural observance of the Sabbath?

The following resolution was submitted to the Association and committed to Rev. Messrs. Edwards, Burt and Robbins to report thereon during the present session, viz. Resolve that it is expedient to recommend to the Associations i connexion with this body to institute an annual visitation the Churches, by a delegation from among themselves, subject to such regulations as they may adopt, and as the ministers of the churches respectively shall approve.

Voted that the Franklin Association be requested t appoint the preacher for the next year.

Voted that the next annual meeting of this body be holde within the limits of the Worcester North Association, the house of the Rev. Mr. Putnam in Fitchburgh.

The Committee to nominate delegates and substitutes t other ecclesiastical bodies made their report, which wa accepted. The following persons were appointed.

Rev. Samuel Shepard, D. D. and Benjamin B. Wisner t the General Assembly of the Presbyterian Church, to mee at Philadelphia on the third Tuesday of May 1826; Rev Ebenezer Porter, D. D. and William B. Sprague their substitutes.

Rev. Micah Stone and Charles Jenkins to the Gener Association of Connecticut, to meet at o the third Tuesday in June 1826; Rev. James Taylor an Joseph Vaill their substitutes.

Rev. Sylvester Holmes and Moses Miller to the Gener Association of New Hampshire, to meet at the house

Rev. Baxter Perry in Lime, on the first Tuesday in September next; Rev. Elias Cornelius and Samuel Dana their substitutes.

Rev. Alvan Bond and Arœtius B. Hull to the General Convention of Vermont, to meet at Chelsea on the second Tuesday in September next; Rev. Calvin Hitchcock and Samuel Walker their substitutes.

Rev. John Nelson and Thomas Shepard to the Evangelical Consociation of Rhode Island, to meet at on the second Tuesday in June 1826; Rev. John Shaw and Jonathan Homer their substitutes.

Rev. Messrs. Fay, Wisner and Green were appointed the Committee of Publication.

Mr. Brewster, of the firm of Crocker & Brewster No. 49 Washington Street, Boston, was appointed Agent of the General Association for the ensuing year.

The committee appointed on the resolution to recommend to the particular associations in connexion with this body to institute an annual visitation of the churches, &c. made the following report, which was accepted, viz. that the consideration of the subject of this resolution be postponed to the next annual meeting, and that the delegates from the district Associations to this General Association be requested to lay a copy of this resolution before their respective Associations, that their delegates to the next General Association may be prepared to act definitively on the subject.

At three o'clock P. M. the Associational sermon was preached by the Rev. John Nelson of the Worcester Central Association, from Acts xi, 26.

After the religious services, narratives of the state of religion in the churches connected with this body were given by the delegates.

The Association, after prayer by the Moderator, then adjourned to half past eight o'clock tomorrow morning.

Thursday morning, June 30*th*. The Association met according to adjournment, and was opened with prayer by the Moderator.

The report of the Committee on the Standing rules was read a second time, and adopted. Voted that this report be published with the minutes of the Association.

The Committee appointed to audit the treasurer's accounts made their report, which was accepted. The sum to be paid the next year by each member of the several Associations in Massachusetts connected with this body to defray the annual expenses is fifty cents.

The Committee appointed to consider what shall be done by this body to promote a more scriptural observance of the Sabbath, made their report, which was accepted, and is as follows; "While the profanation of this sacred institution by travelling and secular business is manifestly increasing among us, and while it is very desirable that some adequate remedy should be applied to so great an evil; your committee are not prepared, on so short a notice, to suggest any course of practical measures that might promise to meet the exigencies of the case. Still they would recommend that the sentiments of this body be expressed in the following resolutions, viz.

Resolved, that it is incumbent on all the friends of Christian institutions to cherish the solemn recollection how much we are indebted, under God, to the influence of the Christian Sabbath for those invaluable blessings which have descended to us from the pious fathers of New England; and that it is especially incumbent on the Ministers of Christ, as official guardians of the public morals, to promote, by their preaching and by every other practicable means, just views of this important subject.

Resolved, that we regard with painful apprehensions the growing indifference, in many places, to the sanctity of the Sabbath, and the repeated instances in which it is openly profaned, as being directly opposed to the cause of vital religion and of good morals, and as inauspicious to the best interests of our country.

Resolved, that while we sincerely rejoice in testimonies of affectionate and grateful respect shown to General La Fayette, and view a distinct expression of public sentiment, in this case, as becoming in a free and enlightened people, we deeply lament that the honors so justly due to this distinguished benefactor of our country should have been, in any instances made the occasion of violating the Sabbath, to an extent which we think utterly inconsistent with the respect due from a Christian people to this holy day."

At nine o'clock the Association voted to have a recess, to give opportunity to the Massachusetts Domestic Missionary Society to transact the business of its annual meeting.* At the close of the Society's meeting, the General Association resumed its business.

The Pastoral Address, prepared by the Committee appointed for the purpose last year, was read, and accepted, and committed to the Publishing Committee, with liberty to make such alterations as they may think proper.†

After the annual sermon before the Massachusetts Domestic Missionary Society, in the afternoon, the Association united with the members of that Society, and with a large number of Ministers and Christians, of Boston and the vicinity, and from different parts of the country, in celebrating the Lord's Supper.

At the close of the religious services the Association resumed their business.

The Committee appointed to prepare a general narrative of the state of religion, made their report, which was accepted, and referred to the Publishing Committee.‡

Voted that this Association feel a grateful sense of the kindness and hospitality of those citizens of Boston, who have been interested in their present meeting, and that the Rev. Mr. Wisner be requested to express the thanks of this body to the Park Street Church for the use of their meeting house during the present session.

The Association then united in singing the 117th Psalm, L. M. with the Christian Doxology, and in a prayer offered, at the request of the Moderator, by the Rev. Mr. Brace, delegate from the General Association of Connecticut, and adjourned sine die.

EBENEZER PORTER, *Moderator.*
JOHN WOODBRIDGE, *Scribe.*
JOSEPH VAILL, *Assistant Scribe.*

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* The account of the Society's anniversary, its annual report, &c. will be published in a separate pamphlet.

† For the Address, see the third article in this pamphlet.

‡ For the Narrative, see the second article in this pamphlet.

NARRATIVE OF THE STATE OF RELIGION.

This narrative, it is expected, will be read to each church and congregation in Massachusetts, in connexion with the General Association, by the Minister or some other suitable person.

The kingdom of Christ is progressive. Small and depressed as it has been at some particular times, it is destined to rise and extend, till the whole earth shall feel its benign and heavenly influence. Every thing which relates to this kingdom interests the hearts of Christians; and nothing more deeply, than a detail of facts evincing its advancement and prosperity. In this eventful period, the history of a single year is not unimportant. We have attended this annual meeting, and heard from our brethren narratives of their labours and their trials with mingled emotions of grief and of joy. While we have heard many important particulars which claim our thankful praise, others have been reported which wear a dark and discouraging aspect.

Not a few of the churches which have, in former years, been blessed with seasons of "refreshing from the presence of the Lord," although they remain steadfast in the faith, have declined in Christian feeling and effort. Professing Christians to a great extent, it is feared, are conformed to the spirit and maxims of the world. Multitudes in our congregations, instead of being excited to earnest solicitude for their salvation, are heedlessly advancing in the way to endless ruin. Delusive and fatal error, though it has not assumed any new form nor made any perceptible progress the past year, still continues, and counteracts the salutary influence of the truth. Vice in various forms, especially intemperance, profaneness and Sabbath-breaking, prevail to such extent as to furnish much occasion for weeping and humiliation. In not a few families there is no worship of God, no religious instruction of children; and in some instances much to be lamented, the public ordinances of religion are habitually neglected.

From this painful part of the subject we now pass to a consideration of events which are of a more pleasing and encouraging character.

The churches in our connexion are harmonious in sentiment. Nearly all of them are supplied with pastors. Through the aid of the Massachusetts Domestic Missionary Society several "waste places" of our Zion have been built up within a few years; and this useful Society is steadily advancing in the estimation of the Christian public, and in the extent and efficiency of its labours for the promotion of the Redeemer's kingdom. The Monthly Concert of Prayer is observed in all our churches, and, in most cases, accompanied with collections in aid of the missionary cause.

All the great objects of religious charity are supported with undiminished, probably with increasing, liberality. Sabbath schools are numerous, and in successful operation. During the past year a Masschusetts Sabbath School Union, auxiliary to the American Sunday School Union, has been formed, which promises to exert a powerful influence in promoting the moral and religious instruction of the rising generation, and justly claims the patronage and co-operation of Ministers and private Christians. In many of our congregations Bible Classes have been formed, which have already been productive of the best effects, and promise a high degree of usefulness to the young. The Colleges at Williamstown and at Amherst are in a flourishing condition, and a great proportion of the students in both these institutions are considered pious. The Theological Seminary at Andover, is in a prosperous state, containing one hundred and twenty students; and enjoys the confidence, and commends itself to the prayers of the Christian community.

Revivals of religion have not, the past year, been as numerous and powerful as in former years: we have very comforting evidence, however, that the Lord hath not forgotten us. In view of the precious tokens of the divine presence in some of our congregations, we may exclaim, with grateful and joyful emotions, "Who are these that fly, as a cloud, and as doves, to their windows?"

The town of CHESTER, in the Mountain Association, has been favoured with the special influences of the Holy Spirit, and about sixty, it is hoped, have become the subjects of renewing grace. The work still continues, and is advancing.

In Hampden Association, MONSON is now favoured with a revival; about sixty appear to have become reconciled to God, and the work is, silently and powerfully, extending. In GRANVILLE, in this Association, nearly thirty have been admitted to the church, as the fruits of a recent revival, and a still greater number give evidence of having passed from death unto life.

SOUTH HADLEY, in the Hampshire Central Association, has been favoured with copious effusions of the Holy Spirit; and the same blessing, in a more limited extent, has been enjoyed by HADLEY and NORTHAMPTON. There is also, at this time, a revival in the West Parish in GRANBY.

In WESTMINSTER, Worcester North Association, sixty have, apparently, become the subjects of renewing grace.

In the Worcester Central Association, during the past year, fifteen have been added to the church in HOLDEN, and fourteen to the church in WEST BOYLSTON.

In the Union Association there has been a special work of grace in the towns of ABINGTON and EASTON. In the former place fifty, and in the latter a still greater number give evidence of having turned from the error of their ways to the service of the living God. Unusual seriousness also prevails in BRAINTREE, NORTH BRIDGEWATER, and the Second Parish in RANDOLPH.

In the South Parish in ANDOVER more than sixty have been added to the church, and the pleasing fact is reported that many have recently begun to worship God in their families who had before entirely neglected that important duty.

The Churches in the Old Colony Association, (the only one besides the Suffolk from which returns of the number of communicants, &c. were received,) contain about 1,276 members of churches. Although there have been no revivals of religion within the limits of this Association the past year, the general state of the churches is reported to be, at present, more than usually prosperous.

Within the limits of the Association of Salem and Vicinity, the power of divine grace has been signally displayed. In several congregations in Salem, many have been "pricked in their heart," and constrained to inquire with deep solicitude, "What shall we do to be saved?" and many have bowed, in peaceful submission, at the feet of the Redeemer. This precious work of divine grace still continues. From its commencement to the present time, it has been distinguished by very pleasant features. The awakening and renovating influences of the Spirit have been shed down like the silent dew of heaven. The power of divine grace has been witnessed and felt, not in the earthquake, the tempest, or the fire, but in the still small voice. Eighty-five have been added to the South Church, about the same number to the Tabernacle Church, and thirty-two to the Presbyterian Church. It is computed that in this revival nearly three hundred have been brought into the kingdom of Christ. A similar work of grace has been experienced in the First Parish in Marblehead, where between fifty and sixty are already numbered among the hopeful converts.

The Suffolk Association, composed of the Evangelical Congregational Ministers of Boston and the vicinity, contains thirteen members, connected with thirteen churches. The number of members in these churches is above 1,700. The additions reported the last year were 178. To the five churches in BOSTON belong about 976 members, of whom 127 were added the past year. A neat and commodious meeting house for the use of the Evangelical Congregational Church at South Boston has recently been completed. A new meeting house is now erecting in Hanover Street by members of the Old South, Park Street, and Union Congregations, in which an evangelical minister will be settled as soon as the building is completed. A church to occupy this house is to be formed in a few days by persons dismissed from Old South, Park Street, and Union Churches for that purpose. In Charter Street, in the north part of the city, where a small congregation has been collected, and religious services regularly held during the past year, some special attention to religion has appeared. A number have been hopefully converted, and several are still under serious impressions. In the Second Church in Waltham, also, several have indulged the hope that they have passed from death unto life, and a number are now anxiously inquiring what they must do to be saved. In all the churches connected with this Association, are Bible Classes, and other institutions, which are exerting a powerful influence on the rising generation, in bringing them to a knowledge of the way of salvation through Jesus Christ. On the whole, there is most pleasing and conclusive evidence that, in the metropolis and its vicinity, the cause of truth and holiness is decidedly advancing.

From the General Assembly of the Presbyterian Church, and from ecclesiastical bodies in New England connected with this Association, we have received communications of an interesting nature. Their literary and theological institutions are flourishing. The Monthly Concert of Prayer is generally observed. Charitable efforts are patronized with increasing liberality. The rising generation are, to a considerable extent, faithfully and systematically instructed in the great truths and duties of religion. The ministers of the Gospel are exerting a powerful influence to counteract error and vice, and to promote the cause of truth and holiness. Precious, extensive, and in some instances, powerful revivals of religion have attended their labours, and introduced many souls into the visible kingdom of the Redeemer.

In reviewing the divine dealings with us the past year, we find much occasion to praise God for the manifestations of his love. The present is indeed a most interesting and eventful period. While the enemies of the cross of Christ are active, vigilant, and persevering, it is the imperious duty of Christians to contend earnestly for the faith once delivered to the saints, to pray without ceasing, and to live, not unto themselves, but to Him who died for them. There is a voice from heaven saying to the Church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The clouds which now obscure our vision will soon be dissipated by the increasing brightness of that spiritual light which is shining upon us. There is no cause for despondency, but much for encouragement. The promises of God are sure. In due time they shall be accomplished. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; blessed be his glorious name for ever! And let the whole earth be filled with his glory.

EBENEZER PORTER, *Moderator.*

PASTORAL ADDRESS.

DEAR BRETHREN,

"Go and preach the Gospel to every creature," was the command of our Saviour to his disciples. This command we believe to be still in force. We recognize its obligation upon us to the whole extent of our ability, when it is estimated with a proper regard to the other duties incumbent upon us, in consequence of commands from the same authority. We are permitted to live in an age, when we see pleasing evidence, that this obligation begins to be felt by those, who love the Lord Jesus Christ in sincerity and truth. The Angel having the everlasting Gospel to preach to every creature, has begun his flight through the midst of heaven, and is hastening on his way to the ends of the earth. Nations who knew not the Saviour are beginning to lisp his precious name, and to direct their supplications to the throne of his mercy. Ethiopia is stretching out her hands to God, and the isles are waiting for his law. They have cast away their dumb idols, and like the prophets of old, who were zealous for the honour of Jehovah, have burned them, and scattered their ashes to the winds, and have turned to Him, who made the heavens and the earth, and all that in them is, to worship him by presenting incense and a pure offering, the sacrifice of a broken and contrite spirit.

We rejoice, dear brethren, in these animating and glorious proofs, that God is about to arise and have mercy upon Zion, and that the set time to favour her has come. Blessed are the eyes, which see, and the ears which hear the great things that God has done, and is doing, to build up the Redeemer's kingdom among men. To all who are engaged in spreading abroad the knowledge of a Saviour's mercy, we wish *God speed.* May a thousand blessings rest upon them. May all hands be employed in helping them; all hearts engaged in sympathy for them, and every consecrated place, where supplications are directed to the Father of our spirits, whether in private or in public, witness continual and fervent intercessions for their welfare and success.

May benevolent societies, for their encouragement and support among us, and among all who bear the name of Christians, be exceedingly multiplied, strengthened, and encouraged, and every individual Christian through the whole earth, feel more and more deeply his sacred obligation to aid in promoting the great work of redeeming love.

Such is our heart's desire and prayer to God for the prosperity of missionary efforts among the heathen of our own land and of other countries. We take pleasure in giving our testimony to the interest we feel in this sacred cause; and particularly so on the present occasion, when we are about to address you on another kindred and deeply interesting topic. While we shall attempt to urge the duty of strenuous exertion in another department of the great work, which Christian love is carrying on, we think it expedient to guard any thing which we may say in favour of this, against being construed to the prejudice of missionary efforts among the heathen.

It is a melancholy fact, which we are still constrained to witness, that amidst all the great undertakings of benevolence, characterizing the present age, and the state of which we are members, there are yet among us so many places, where the walls of Zion are broken down, and her fruitful fields laid waste. Can it be believed, that while we are sending missionaries to the ends of the earth, and spreading the knowledge of a Saviour from the rising of the sun to the going down of the same, that there yet remain thousands among us, nearly as destitute of all the means of grace, as the heathen; and multitudes who are scarcely more enlightened in the knowledge of salvation, than they? Yet such is the fact. We are constrained to admit it. We feel obliged by a regard for the eternal welfare of our fellow creatures and fellow countrymen, to make it fully known to you.

There are now more than forty churches in our Commonwealth, destitute of regular pastors and stated Gospel institutions. Not a few of these are in a condition apparently hopeless, as to obtaining the full enjoyment of Christian privileges, unless the friendly aid of others shall be extended to them. Others are struggling with great and disheartening difficulties, and very much need the kindly assistance and encouragement of their brethren.

What shall we now say to these things? While we cheerfully admit to its utmost extent our obligations to send abroad the knowledge of a Saviour's name, we do believe our obligation to spread it at home, and among our fellow citizens, is not duly felt.

When the great Head of the Church sent forth his Apostles as missionaries for the conversion of all nations, he did not forget that people, among whom the Church of God had hitherto existed. "Go and preach the Gospel to every creature," was his command;—but in the details of their commission the messengers received the charge, wherever they came first to address the glad tidings of salvation to the Jews. Why? Because the Jews were then already in a state of preparation by their previous knowledge of the true God and his worship to understand the way of salvation, and consequently to be immediately the most useful in promoting the cause of Christ.

When the Jews rejected the offers of redeeming love, and persevered in their denial of the true Messiah, then the Apostles turned to the Gentiles, and proffered the salvation, which their own people had rejected. From this example our churches may learn something respecting their duty in spreading the knowledge of salvation. We cannot labour every where at one and the same time. Into what field then, shall we first thrust in the sickle? Into that which is already whitening to the harvest; or into that which seems less ripe, and less promising? Or is there nothing left by the great Head of the Church to the prudence and discretion of his ministers and people with respect to the field, on which their exertions shall be laid out? Is all which they have to do *merely* to reap; no matter whether the field be well chosen or not? Such was not the course adopted by the Apostles. When one city rejected them, turned a deaf ear to their messages, and persecuted them, they shook off the dust of their feet as a testimony against it, and departed to another. The Lord moreover directed *them*, by the special influences of his Spirit to those scenes of labour, which would offer them encouragement, and furnish hope of success. We do not lay claim to such direction, nor do we at the present day expect miraculous guidance. We must then exercise our judgment, in the best manner we can, in selecting the most promising fields of labour; and we must take into view all the circumstances, which usually render the success of the Gospel most probable.

When we behold those in our own commonwealth, who speak our own language, who come within the influence of our means of instruction, of our common and Sabbath schools; who may be influenced by the example and the sympathies of those, who surround them; who, in a word, are bone of our bone and flesh of our flesh, almost destitute of the means of grace, can we doubt that this field should be immediately cultivated? Can we doubt, whatever beside we may be able to accomplish, that this cry, "Come over and help us," should secure from us the needed assistance? Are not the souls of our countrymen as precious as any others in our own eyes, and in the sight of the great Head of the Church?

We may now proceed to ask a second question. On the supposition that a church is gathered and built up among us from those, who are strangers to the covenant of promise, and aliens from the commonwealth of Israel, and that one might be gathered of equal magnitude by the same preacher among the heathen, which of these churches would in all probability do most for the cause of Christ? We by no means undertake to judge how this might be in every case; for God may make the Church gathered from among the heathen the most signal instrument of promoting his cause; but according to the more usual course of things, a society of wanderers among us reclaimed to God, may be more powerful auxiliaries to the cause of Christ, than an equal number of heathen, inasmuch as they possess more means of being so. The *order* of duty then, seems to require an *immediate* effort on our part to reclaim these wanderers of our own flock.

Contemplate the subject in another point of view. Who are to send out missionaries to the heathen? You will answer, "The churches at home." It is indeed so. But what if these churches at home are in any way neglected; and what if weeds grow up, and choke the harvest here? What if the fields are suffered to lie waste and desolate; and these desolations are every year spreading wider and wider? What will ere long become of the churches, which are now the Lord's vineyard? Will they not be a desolation and a waste, and the harvest both at home and abroad cease to be gathered in?

Such is truly the danger to which we are exposed, while we neglect to build up the waste places of our Zion. Do we not know, that thorns and thistles will spring up, and grow rapidly, where we cease to cultivate? And can we expect that the numerous and soul destroying errors of the present time will not find the way to every part of our commonwealth, where the light of truth is not freely diffused? Such an expectation would betray little knowledge of the weakness or wickedness of men. What the friends of truth do not occupy, will be occupied by their adversaries and we must expect hostility to the doctrines, that w believe to be essentially connected with Christianit in all those places which we abandon, without an effor to convert them from the error of their ways.

Impressed with such a view of this subject, we now make the appeal to you, Christian Brethren, in behal of the cause of DOMESTIC MISSIONS. We most earnestly desire, that the claims, which this cause ha upon us, may be more deeply felt among our churches than they have hitherto been. Many have indee done deeds of charity in respect to spreading the Gospel at home, which demand the fervent gratitude o the friends of Zion; and we are well persuaded, tha many others only need to have the full extent of ou spiritual wants placed before them, to induce them t extend their friendly aid to the same importan cause.

It was a noble resolution of a Bible Society in on of the counties of the state of New-York during th past year, when they had discovered that 1,200 families in it were without a Bible, that every family should immediately be supplied with one. We woul fain imitate so good an example in respect to th preaching of the Gospel, as well as the diffusing o the Scriptures. The *living* word by the mouth o preachers must be sent, as well as the *written* records of the will of Heaven.

The best information we have been able to procure leads us to believe, that if one hundred dollars on a average annually, should be furnished to each of our destitute churches, they might all be supplied with regular preaching for the greater part of the time, and enjoy the benefit of Gospel ordinances. Many of them might in a short time be so strengthened and animated, as to provide wholly for themselves, and settle a pastor among them. Should the evangelical churches of this commonwealth contribute on an average forty or fifty dollars annually, it would furnish the sum necessary for the important purpose in question.

Let our churches then, one and all without delay come to the resolution, that no waste place shall remain in our Zion. What would be said of the husbandman, who neglected his own more fruitful lands, which lay around his dwelling, while he cultivated fields with greater expense, at a greater distance from him, and less fertile. We cannot act thus unwisely and imprudently, without violating our obligations to our own country, and our own churches. He who commanded private Christians first of all to provide for their own households, has commanded us first to provide for our destitute brethren, who are among us.

Our churches have ability to do this; yea, abundant ability to do all that is needful, without in any degree detracting from those streams which flow into the reservoirs of other charities. These things ought we to do, and not leave the others undone. Let us then address ourselves in earnest to this great work. Our time of action is short. Life is fleeting. A great work is to be done. Error is stalking wide abroad, and dangers are multiplying around us. The most successful way to refute error is to inculcate truth. We may dispute as much as we please, and show ever so much zeal for doctrine or practice; still if we leave undone the work of love before us, we shall be overrun with error, and our evangelical churches will sooner or later be swallowed up by it.

Rouse then to action every church, and every Christian in our commonwealth. Resolve at once, that there shall not be a desolate place, where the word of life is not declared, and not one spot of wilderness, which is not cultivated. Benevolence to perishing souls demands this effort. Regard to the interests of our churches demands it. Love to the perishing heathen demands it too; for how shall we send to them the streams of salvation, when the fountains are dried up? The spirit of the day forbids that we should overlook this subject. We must supply the wants before us, if we would act in consistency with the principles we profess, or the character we sustain.

May the great Head of the Church animate all his people among us to this work of faith, and labour of love; so that our reproach may be wiped away, and there be no more desolation in the fair heritage, which God has given us. That he may guide all your efforts, Dear Brethren, and give success to all your labours in his cause, shall be our unceasing desire and prayer to God.

EBENEZER PORTER, *Moderator.*

RULES OF THE ASSOCIATION.

THE Committee appointed at the Annual meeting of the General Association of Massachusetts the last year, "to consider and recommend amendments and additions to the Standing Rules of this body," have attended to that service, and beg leave to submit respectfully the following;—

1. The Association, by which the General Association of Massachusetts was originally organized, agreed to admit, and this Association continue to admit, as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism;—and the above mentioned doctrines, understood by us to be distinctly those, which from the beginning, have been embraced by the churches of New England as the doctrines of the Gospel, are considered as the basis of our union.

2. This General Association is founded on the principles of Congregationalism, and wholly disclaims ecclesiastical jurisdiction over the churches, or the opinions of individuals. Its object is to promote brotherly harmony and intercourse among the ministers of Christ;—to obtain religious information relative to the state of their churches, and of the Christian Church in this country, and throughout the world;—and to co-operate with one another, and with other ecclesiastical bodies in the most eligible measures for advancing the cause of truth and holiness.

3. Each District Association in Massachusetts, consenting to the principles of this Union, as stated in the first article, may appoint two delegates annually, to compose this General Association; and it is recommended, that one be appointed, who attended the preceding year.

4. The time of the annual meeting of this Association, shall be on the fourth Tuesday of June, at five o'clock, P. M. at such place, as shall have been duly notified.

5. Seven members, delegated from the particular Associations of Massachusetts, shall be requisite to form a quorum for transacting any business; but for opening and adjourning the meeting, a less number shall be competent.

6. The Secretary and the Minister of the church, where the Association meet, shall have seats, and act as members; the Associations to which they belong retaining the right to elect their number of delegates in addition.

7. The Minister of the church, where the Association may convene, shall, when the hour of meeting has arrived, call the Association to the choice of a Moderator by ballot.

8. It shall be the duty of the Moderator next to call the Association to the choice of a Scribe, and if necessary, of an Assistant Scribe, by ballot.

9. The certificates of the Delegates shall be then laid upon the table, and read by the Secretary, or Scribe. The Rules of the Association shall also be read; after which the Moderator shall open the business by prayer.

10. At the opening of the session on each subsequent day, the Moderator shall take the chair at the hour to which the Association stands adjourned; shall immediately call the members to order; direct the roll to be called; shall open the meeting with prayer, and cause the minutes of the preceding day to be read; and the session of each day shall be closed with prayer.

11. At each meeting of the Association, a Committee of Arrangements, consisting of three, shall be appointed by nomination, to prepare the business of the session; and no business shall be introduced during the session, but through the hands, and with the approbation of the Committee.

12. Every motion on being seconded, shall, if requested by the Moderator, or any two members, be reduced to writing; and no motion shall be open to discussion, until it be seconded.

13. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the house by any two members. But he may not speak to the merits of the question without leaving the chair, and placing some other member in it, to preside while he speaks.

14. On questions of order, adjournment, postponement, commitment, or the previous question, no member shall speak more than once. Nor on any question shall a member speak more than twice, without leave of the Association.

15. When a question is under debate, no motion shall be received, except for adjournment, amendment, postponement, commitment, or the previous question; viz. Shall the main question be now put?

16, If a question under debate contain several parts, any member may have it divided, and a question taken on each part.

17. Every member, when speaking, shall address himself to the chair, and shall be subject to no needless interruption; if he act disorderly, it shall be the duty of the Moderator, and the privilege of other members to call him to order.

18. The discussions in the Association, and the whole deportment of the members shall be in accordance with decorum, with due respect to the chair, and with courtesy to each other.

19. No member shall leave the Association before the whole session is closed, except with the consent of the body; nor shall any one leave the house during a sitting, without the consent of the Moderator.

20. Each annual meeting shall be closed with a psalm or hymn, and prayer by the Moderator, or such other member as he shall appoint.

21. The principles of the connexions formed with the General Assembly of the Presbyterian Church in the United States, the General Associations of Connecticut and New Hampshire, the General Convention of Congregational and

Presbyterian Ministers in Vermont, and the Evangelical Consociation of Rhode Island, are, that this General Association, and each ecclesiastical body connected with it, shall annually appoint each two delegates to the other, who shall be admitted in each body, to the same rights of sitting, debating, and voting with their own members respectively.

22. Gentlemen, who are admitted as honorary members, shall be allowed full liberty to take part in all deliberations; though they are not considered as entitled to vote; and it is expected they will give notice to the body, if they find it necessary to withdraw previous to the close of the session. The approbation of the Committee of Arrangements shall be obtained, before a gentleman shall be proposed to the Association, to be invited to sit as an honorary member.

23. The Clerical Directors of the Massachusetts Missionary Society, and the Delegates, who the preceding year attended the meetings of foreign bodies, shall, *ex officio*, have seats as honorary members of the General Association.

24. A committee of three shall be annually appointed, to submit to the General Association at the next meeting, a *Pastoral Address*, "to excite the attention of ministers and Christians, to faithful discipline in the churches, the instruction of the rising generation, the sanctification of the Sabbath, and other subjects relating to the general interests of religion." The Address, being approved by the General Association, shall be signed by the Moderator, and printed with the minutes. This committee shall be chosen from the several Associations in rotation.

25. The Associational sermon shall be delivered on the afternoon of Wednesday, after which the Narratives of the State of Religion shall be given. The sacrament of the Lord's supper shall be administered on Thursday afternoon. The narratives given by the Delegates of the several Associations, concerning the state of religion and the churches, shall be presented in writing, with a view to obtain an accurate account of the principal facts, not however to prevent any more particular details, which the Delegates may think expedient to add, or the Association to request. The returns with respect to the number in the churches, &c.

shall be made out according to a printed schedule of this body, and according to the numbers on the first of January past.

26. A committee shall be appointed to receive the narratives and statements, and shall condense them into one narrative, to be submitted to the General Association and published. The written narratives shall be deposited with the Secretary.

27. A committee shall be appointed to nominate delegates to foreign bodies, which delegates shall, as far as practicable, be selected from the District Associations in rotation. The brethren chosen substitutes in the delegations to the several bodies in our connexion, shall, at our next session be considered as delegates to the respective bodies, if they shall not previously have taken their seats there, through the failure of their principals.

28. The delegates from this Association to the General Assembly of the Presbyterian Church, shall each be allowed by this body, seventeen dollars as travelling expenses, on their making a return to this body.

29. The Secretary shall be chosen for three years, from the close of the meeting at which the choice shall be made. He shall, *ex officio*, be the Treasurer of the General Association; and shall be allowed his own travelling expenses in attending the meetings of this Association. A committee shall be appointed annually, to audit his accounts, who shall report the state of the treasury, and the sum in their opinion necessary to be paid the next year by the members of the several Associations, connected with this body. The Secretary shall be authorized to pay such expenses as are allowed by this Association.

30. It shall be the duty of the Delegates of the District Associations, to pay the amount of the Assessments due from their respective Associations for the past year, whether collected by them or not.

31. A Publishing Committee shall be annually appointed, to make such extracts from the minutes of the meeting, as in their judgment it will be proper to publish; procure to

be printed such number of copies with the Pastoral Address and Narrative of the State of Religion, as will give one copy to each minister of the Associations represented in this body; and such a number of copies for other bodies connected with this Association, as shall be mutually agreed upon. It shall be the duty of the Secretary to receive the publications from foreign bodies, and distribute them among the several Associations, in proportion to the tax paid by them respectively. One copy of each publication received by the General Association, or printed by its order, shall be kept in the archives.

32. An agent shall be appointed in Boston, to transmit the Extracts of the Minutes of this General Association to other ecclesiastical bodies, and to receive their extracts or other publications, and transmit them to the several District Associations represented in this body. And notice of his appointment and place of business, shall be inserted in the printed Extracts. He shall be entitled to a suitable compensation.

33. It shall be the duty of the Secretary to communicate proper information to the Agent in Boston, and to the Publishing Committee, for their direction.

34. Previously to the close of each meeting, the General Association shall specify a place for meeting the next year, and request some District Association to appoint a preacher to deliver the Associational sermon. And the Church of the place of meeting is desired to make preparation to celebrate the Lord's supper during the session.

35. A *Vote* or *Resolve* to establish, alter, or annul a *standing rule* of this body, shall be read twice on different days, and may be debated at each reading. At the first reading the question shall be, Shall it be read the second time?

All which is respectfully submitted.

WARREN FAY, *Chairman.*

CHARLESTOWN, JUNE 27, 1825.

FORM OF A SCHEDULE FOR THE ANNUAL REPORT OF THE STATE OF THE CHURCHES.

Parish.	Minister.	When settled.	No. of members, Jan. 1, 18			Admissions in 18			Removals.			Baptisms.		No. in Sab.Sc.	No.inBible Clas.	Remarks on the general state of Religion in the Parish.
			Males.	Females.	Total.	By Prof.	By Rec.	Tot.	By death.	Dismiss.	Exclu.	Adults.	Infants.			

☞ It is expected that each member of the particular Associations in Massachusetts will make returns agreeably to this form, to his Association at its meeting, next preceding each annual meeting of the General Association, and that the Delegates from each Association will combine all the returns to his Association into one, to be presented to the General Association.

Thoˢ Snell.

EXTRACTS

FROM

THE MINUTES

OF THE

General Association of Massachusetts,

AT THEIR

MEETING AT FITCHBURG, JUNE, 1826.

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

AND THE

PASTORAL ADDRESS.

BOSTON:
PRINTED BY CROCKER & BREWSTER,
No. 50, Cornhill.
1826.

EXTRACTS FROM THE MINUTES.

The General Association of Massachusetts convened at the Rev. Mr. Putnam's Meeting-house in Fitchburg, on Tuesday June 27, 1826, at five o'clock, P. M. and was called to order by the Pastor of the Church.

The Association made choice of the Rev. John Fiske, Moderator; the Rev. Warren Fay, Scribe; and the Rev. Baxter Dickinson, Assistant Scribe.

Certificates of delegation were then presented, from which it appeared, that the following delegates were present.

From the Berkshire Association,	Rev. Alvan Hyde, D. D. Rev J. L Mills.
From the Mountain Association,	None.
From the Franklin Association,	Rev. Jonathan Grout, Rev. Thomas Shepherd.
From the Hampshire Central Association,	None.
From the Hampden Association,	Rev. Alfred Ely, Rev. Baxter Dickinson.
From the Brookfield Association,	Rev. John Fiske, Rev. Eliakim Phelps.
From the Harmony Association,	Rev. Samuel Austin, D. D. Rev. Elisha Rockwood.
From the Worcester Central Association,	Rev. Josiah Clarke, Rev. John Boardman.
From the Worcester North Association,	Rev. Joseph Chickering, Rev. George Fisher.
From the Andover Association,	Rev. Samuel Stearns, Rev. Jacob Coggin.

From the Haverhill Association,	Rev. Jacob W. Eastman, Rev. Joseph Merrill.
From the Association of Salem and vicinity,	Rev. Rodney G. Dennis.
From the Suffolk Association,	Rev. Warren Fay,
From the Union Association,	Rev. Richard S. Storrs, Rev. Jonas Perkins.
From the Old Colony Association,	Rev. Jonathan King.
From the Barnstable Association,	Rev. Silas Shores.
From the General Assembly of the Presbyterian Church.	Rev. Henry Reed, Rev. Samuel Fisher.
From the General Association of Connecticut.	None.
From the General Association of New Hampshire.	Rev. Jonathan French, Rev. Israel W. Putnam.
From the General Convention of Vermont,	None.
From the Evangelical Association of Rhode Island,	Rev. Francis Wood.

Secretary, Rev. Thomas Snell.

Minister of the place, Rev. Rufus A. Putnam.

The Rev. John Nelson, being a Delegate to a foreign body the last year, and the Rev. Oliver Cobb, and Rev. William Cogswell being clerical Directors of the Massachusetts Domestic Missionary Society, took their seats as Honorary Members

The Rev. Sylvester Holmes, the preacher before the Massachusetts Domestic Missionary Society, was admitted as an Honorary Member by a vote of the Association.

The meeting was opened with prayer by the Moderator.

The standing rules of the Association were read.

The Rev Messrs. Ely, Fay, and Snell were appointed a Committee of Arrangements.

Reports of the Delegates from this to other ecclesiastical bodies the last year were called for and received in part.

The Committee of Arrangements reported in part.

Rev. Dr. Austin, Messrs. S. Fisher, French, Storrs, and Stearns, were appointed a Committee to receive the reports of the several ecclesiastical bodies connected with this on the state of religion, and prepare a general report.

The Rev. Messrs. Grout, Mills and Chickering were appointed a Committee to audit the Treasurer's accounts, and report the state of the Treasury, and the sum necessary to be paid next year by each member of the Associations of Massachusetts, connected with this body, to defray the annual expenses.

The Rev. Dr. Hyde and the Rev. Mr. Nelson were appointed a Committee to nominate Delegates and substitutes to other ecclesiastical bodies in connexion with this Association.

Voted that a season of prayer be observed in this house by this Association, on the mornings of Wednesday and Thursday at 5 o'clock.

After prayer by the Moderator the Association adjourned to meet in this place to-morrow morning at 9 o'clock.

Wednesday morning June 28:—

The Association met according to adjournment, and was opened with prayer by the Moderator.

The Committee of Arrangements reported in part.

Resolved, that this Association recommend to the particular Associations connected with this body to institute an annual visitation of the churches in their connexion in such manner as they may think proper.

The Committee appointed to audit the Treasurer's accounts, made their report, which was accepted. The sum to be paid the next year by each member in the several Associations in Massachusetts connected with this body, to defray the annual expenses, is fifty cents.

The Rev. Messrs. Mann, Chickering, and Fisher, of the Worcester North Association were appointed a committee to prepare and report a Pastoral Address for the next year.

Voted, that a committee be appointed, embracing one from each District Association, to certify the good qualifications of preachers travelling from the bounds of this Association to other ecclesiastical bodies in our connexion, or coming from their limits to us. The following ministers were appointed. Rev. Samuel Shepherd, D. D. of Lenox; Rev. Jonathan L. Pomeroy of Worthington; Rev. Theophilus Packard, D. D. of Shelburne; Rev. Mark Tucker of Northampton; Rev. Samuel Osgood of Springfield; Rev. Micah Stone of Brookfield; Rev. John Nelson of Leicester; Rev. Samuel Austin, D. D. of Worcester; Rev. Cyrus Mann of Westminster; Rev. Justin Edwards of Andover; Rev.

Joshua Dodge of Haverhill; Rev. Brown Emerson of Salem; Rev Lyman Beecher, D. D. of Boston; Rev. John Codman, D. D. of Dorchester; Rev. Sylvester Holmes of New Bedford; and Rev. Enoch Pratt of Barnstable.*

Rev. Messrs. Fay, Wisner, and Green were appointed the Committee of publication.

Mr. Osmyn Brewster, of the firm of Crocker and Brewster, No. 47, Washington street, was appointed Agent of the General Association for the ensuing year.

Voted, that the Rev. Warren Fay be requested to express the thanks of this Association to Mr. Brewster for his gratuitous services as their agent the last year.

Voted, that the next annual meeting of this body be within the limits of the Worcester Central Association, and in the First Church in Worcester.

Voted, that the Andover Association be requested to appoint the preacher for the next year.

The following resolution was offered;—

Resolved, that an Association of Congregational Ministers, acting in their associated capacity, are authorized to ordain Evangelists. Voted to refer this resolution to a Committee of five, to report the next year. Dr. Austin, Mr. Nelson, Dr. Porter, Messrs. Fisk and Chickering were appointed.

Voted, that any Delegates, wishing the minutes of this Association sent in a way different from the usual mode, signify it to the Agent.

The Committee appointed to nominate Delegates and substitutes to other ecclesiastical bodies, made their report, which was accepted. The following persons were appointed. The Rev. Samuel Austin, D. D. and the Rev. William B. Sprague to the General Assembly of the Presbyterian Church to meet at Philadelphia the third Tuesday of May, 1827. Rev. Thomas Shepherd, and Rev. Sylvester Holmes their substitutes.

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* The General Assembly of the Presbyterian Church have appointed, as a standing committee, to recommend travelling preachers, the Rev. Samuel T. Mills, of Moscow, N. Y.; Rev. Henry Axtill, D. D. of Geneva, N. Y Rev. John Chester, D. D. of Albany, N. Y.; Rev. Thomas McAuley, D. D. LL. D. of the city of New York; Rev. Samuel Miller, D. D. of Princeton, N. J.; Rev. Ashbel Green, D. D. LL. D. of the city of Philadelphia; Rev. Francis Herron, D. D. of Pittsburgh, Pa.; Rev. James Culbertson of Zanesville, Ohio; Rev. Joseph Badger of Gustavus, Ohio; Rev. John H. Rice, D. D. of Hampden Sydney, Va.; Rev. John Brackenridge of Lexington, Ky.; Rev. Alexander McEwin of Abingdon, Va.; Rev. John Witherspoon of Hillsborough, N. Carolina; and the Rev. Benjamin M. Palmer, D. D. of Charleston, S. Carolina.

Rev. Isaac Tomkins and Rev. Joseph Vaill, to the General Association of Connecticut, to meet at the third Tuesday in June, 1827; Rev. Samuel Green, and Enoch Pratt their substitutes.

Rev. Samuel Dana and Elias Cornelius to the General Association of New Hampshire, to meet at Durham, on the first Tuesday in September next; Rev. Joseph L. Mills and Horatio Bardwell their substitutes.

Rev. Calvin Hitchcock and David Jewett to the General Convention of Vermont, to meet at on the second Tuesday in September next; Rev. Jacob W. Eastman and Warren Fay their substitutes.

Rev. Jonathan Homer and John Shaw to the Evangelical Consociation of Rhode Island, to meet at on the second Tuesday in June, 1827; Rev. Joseph Chickering and Elisha Rockwood their substitutes.

Voted, that the Secretary be requested to furnish at the next annual meeting, an account of the Associations, from which Delegates have been appointed to foreign bodies, and as far as practicable, the names of the Delegates, who have fulfilled their appointment.

Voted, that the Delegates to foreign bodies, who fulfil their appointment, be required to make a return to the Secretary of the Association, and that he make a record of all such returns.

Voted, that a committee of five be appointed to consider the following question, and report at the next annual meeting;—What constitutes an Ecclesiastical Council; and what is its authority according to the Scriptures, and the principles and usages of Congregational Churches? The following were appointed a committee;—Rev. Messrs. Nelson, Crane, Chickering, Edwards, and Woodbridge.

The Pastoral Address, prepared by the committee appointed for the purpose the last year, was read, and accepted, and committed to the Publishing Committee, with liberty to make such alterations, as they may think proper.

Voted, to adjourn to this place at 3 o'clock, P. M.

At 3 o'clock. P. M. the Associational sermon was preached by the Rev. Thomas Shepherd, from 2 Cor. xi, 28.

After religious services, narratives of the state of religion in the churches connected with this body were given by the Delegates.

The Association, after prayer by the Moderator, adjourned to eight o'clock to morrow morning.

Thursday morning, June 29:—

The Association met according to adjournment, and was opened with prayer by the Moderator.

Resolved, that the returns of the state of the churches be made according to the schedule proposed, and printed with the minutes; and that only abstracts of the schedule be read, at the discretion of the several Delegates.

At 9 o'clock A. M. the Association voted to have a recess to give opportunity to the Massachusetts Domestic Missionary Society to transact the business of its annual meeting.*

At the close of the Society's meeting, the General Association resumed its business.

After the annual sermon before the Massachusetts Domestic Society in the afternoon, the Association united with the members of that society, and with a large number of Ministers and christians from the vicinity, and from different parts of the country, in celebrating the Lord's Supper.

At the close of the religious services the Association resumed their business.

Voted, that the narrative of the state of religion in the churches in our connexion be committed to the Publishing Committee and the Rev. Mr. Storrs, to be published with such alterations, as they may think proper.

Voted, that the thanks of this Association be presented by the Rev. Mr. Putnam to the inhabitants of this town, whose kindness and hospitality they have received,—to the Calvinistic Society for the use of their Meeting-house during the present session, and to the choir of singers for their tasteful and highly acceptable performances.

The Association then united in singing a hymn with the Christian Doxology, and in a prayer offered, at the request of the Moderator, by the Rev. Mr. French, Delegate from the General Association of New Hampshire, and adjourned sine die.

JOHN FISKE, *Moderator.*

WARREN FAY, *Scribe,*
BAXTER DICKINSON, *Assistant Scribe.*

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* The account of the Society's anniversary, its annual Report, &c. will be published in a separate pamphlet.

NARRATIVE OF THE STATE OF RELIGION.

This narrative, it is expected, will be read to each Church and Congregation in Massachusetts, in connexion with the General Association, by the Minister or some other suitable person.

"Why do the heathen rage, and the people imagine a vain thing?" The Lord has them in derision. He who sits king on the holy hill of Zion, causes the wrath of man to praise him, and restrains the remainder of wrath; he gathers together his chosen from the four winds of heaven, and seats them beneath the banner of his love, saying to them by his word and Providence—"Fear not little flock, it is your Father's good pleasure to give you the kingdom."

If we can at all discern the signs of the times, a brighter day than the world has ever seen yet, is dawning on the church. What else, mean those rays of light that already gild the mountain tops of the Eastern world? What else means the gradual dispersion of those clouds of ignorance, which have hitherto settled so densely on many parts of Christendom? What else is the import of those mighty preparations, which the providence of God has created, as if immediately to break up the usurpations of the god of this world, and turn his deadliest weapons back upon himself? The world is in motion. The discordant elements of human corruption are no longer in a state of quietude, but working out their own destruction. In the mean time the dominion of Christ is extending from sea to sea, and from the river to the ends of the earth—not more surely by the wide diffusion of the Word of God, and by missionary instrumentality, than by the humble influence of the Sabbath School, the Bible Class, the Catechetical Lecture, the Prayer-meeting, the General Concert, and the pastoral visitation, resulting, in the village revival, or a continued succession of solitary conversions.

If at some times we have had the pleasure of recording more signal and extensive triumphs of grace, than those of the past year, we can say truly that we have never seen, in the moral condition of Massachusetts, more that may justly inspire a confident expectation of the advancement of righteousness hereafter, and animate the Christian to a patient endurance of the toils and sufferings, to which duty calls him. There are still dark spots on our feasts of charity; errors are abroad; vice assumes all varieties of form, and whether grovelling in sensuality, or talking proudly against God and divine institutions, discovers itself as ever, the malignant foe of Zion's prosperity. But while we contemplate these evils with mingled sentiments of pity and indignation, we are refreshed, as soon as we turn our eyes to those various operations of benevolence, which respect the improvement of the rising generation, the repair of the waste places of our Zion, and the extension of the Redeemer's kingdom over all lands. Every succeeding year brings an accession of strength to the cause of God—adds to the number of his visible friends, and increases their firmness of purpose, and their devotedness to his glory. There are very few congregations within our limits, where a Sabbath School is not established, and in successful operation. These nurseries of youthful diligence and piety, commend themselves to the prayers and the persevering labors of all, who love the

Lord Jesus Christ. Bible Classes have been formed almost as extensively, for the benefit of another class of our youth, and are diffusing among them a spirit of inquiry, which, wisely and affectionately directed by their pastors, will assuredly result in their increased veneration for the word and ordinances of God. An organized system of co-operation with the American Board of Foreign Missions, began last year, has been happily carried forward the present year, till few of our congregations remain, without their regular male and female Associations. Domestic Missions, are also taking deeper hold on the hearts of the pious through the Commonwealth, and nearly all the District Associations of Ministers, have resolved themselves into Auxiliary Domestic Missionary Societies.

After these general remarks on the state of religion within our bounds, it will be expected that we glance at what is peculiar in the religious state and character of the several District Associations.

In the BERKSHIRE ASSOCIATION, are twenty churches, and twenty-one ministers,—three of them without charges. They are happily united in sentiment and practice. Accessions to the churches have not been remarkably numerous, but the special influences of the spirit have not been altogether withheld. Great Barrington, Lee, Lenox, Richmond and Lanesboro' have been graciously visited, and in several other churches, the prospect is encouraging. Williamstown has been signally blessed. Ninety-six have united themselves to the church since the commencement of the present year. Williams' College has shared largely in the blessing; its members are with few exceptions rejoicing in the salvation of the gospel, and preparing to become its heralds, to a ruined world.

In the FRANKLIN ASSOCIATION, are fourteen churches, and nine pastors. General harmony prevails. Though no revivals have been enjoyed, the past year, yet during the winter and spring, the people of God, in several towns, have been refreshed by witnessing an unusual attention to religious subjects, and some instances of hopeful conversion. Here, Zion has her waste places, and her determined enemies, who spare no exertions to diffuse fatal heresies, and to sap the foundations of the faith once delivered to the saints.

From the MOUNTAIN ASSOCIATION, and the HAMPSHIRE ASSOCIATION, no delegations being present, no reports have been received. It is understood, however, that in the latter Association, there are various tokens of the Lord's special presence in some of the churches, and that a few instances of deep anxiety and hopeful conversion have occurred in Amherst College.

Sixteen churches in HAMPDEN ASSOCIATION are furnished with fifteen pastors. To almost all of them, additions have been made during the year; and some of them have enjoyed an holy influence, falling as the small rain on the tender grass, and as the showers that water the earth. In Blandford, between forty and fifty, have been hopefully brought out of darkness into light; and in West Springfield, (Agawam and Feeding-hills parishes) about an hundred have united with the Congregational churches. In Longmeadow and Springfield, a pleasing revival now exists; and in each of them, about fifty already indulge the hope of pardon through the blood of Christ. The fruits of the revival at Monson, mentioned in the last report as in progress, are more than an hundred and thirty hopeful conversions.

The BROOKFIELD ASSOCIATION comprises fifteen churches, and all of them except one, are supplied with pastors. The greater part of these churches are without the special presence of the Comforter, and their numbers are rather diminishing, than increasing. But there are some of their members, who mourn while they contrast their present desolations, with the glory that surrounded them, when the Lord arose to build up their Zion. Three Congregations only, have shared the effusions of the Spirit the past year. In Brimfield, it is hoped that as many as sixty have been made partakers of the grace of Christ; in Southbridge, twenty have been received into the Congregational church, and some others are indulging a fainter or more animating hope; and in Sturbridge, not less than one hundred have, it is believed, tasted that the Lord is gracious. In Western and Charlton, there are favorable appearances at the present time.

The WORCESTER CENTRAL ASSOCIATION is composed of six ministers, one having recently deceased. Evangelical religion is gaining ground, within the limits of its seven churches. No special revivals have taken place, but there is an increased attention to the word and ordinances, and several cases of conversion have occurred.

Eleven pastors form the ANDOVER ASSOCIATION. In the South parish of Reading, many have been awakened, and about forty have hopefully submitted themselves to God. In the South parish of Andover, twenty-four have been admitted to the church, and new instances of awakening and conversion are of frequent recurrence. The Theological Institution enjoys the smiles of heaven, and extends a wide and salutary influence over Zion. Worldly conformity, error and sin abound—but the cause of evangelical truth is evidently on the advance.

In the HAVERHILL ASSOCIATION, are eight pastors, and ten churches. One of these churches has been recently organized in the town of Lowel, at the request of eighty professors of religion residing there—

and about forty persons in that place have lately become the hopeful subjects of grace. In Dracut, there has been an unusual, though not general excitement; some instances of hopeful conversion have occurred, and several additions have been made to the church. In the remaining churches the state of things continues much as in former years.

The ASSOCIATION OF SALEM AND VICINITY, consists of thirteen pastors, all like-minded. The revival in Salem, mentioned last year, is stated, not yet entirely to have ceased: Some have bowed to the sceptre of mercy within a few weeks, and others are anxiously inquiring, what they must do to be saved. In Wenham among a population of five hundred, about eighty it is judged have passed from death to life since the middle of April last; a large proportion of these are heads of families, and some of them have long been violent opposers of the truth, in which they now rejoice. This work of God is believed to be still advancing, and extending a salutary influence over Hamilton and Beverly, upper parish.

SUFFOLK ASSOCIATION, embraces twelve churches, all of them walking harmoniously in the order of the gospel. The cause of evangelical truth is striking its roots deeper, and extending its branches wider, within the bounds of this Association, every successive year. Eighteen years ago, there was but one Congregational church of evangelical principles in Boston; Six such churches are now flourishing, and already embody 1,058 members.

In some of the churches, there are very encouraging appearances of early enlargement—not a few are asking the way to Zion, with their faces thitherward—and numbers are uniting themselves to the family of Christ.

The UNION ASSOCIATION is composed of fourteen pastors, and has within its limits fifteen churches. Peace and good order generally prevail. There are not wanting, those who delight in strife, but the banner of the God of love still waves over his sanctuaries. The revivals noticed last year in Abington and Easton, have issued in considerable and valuable additions to both those churches. In Taunton the wonders of divine grace are witnessed at the present time, and while more than fifty are already rejoicing in hope, many others are saying, "We too, would see Jesus."

In the OLD COLONY ASSOCIATION are twelve pastors, serving as many churches in great harmony. Truth is manifestly on the advance. Though no revivals have taken place during the year, there have been instances of conviction and conversion in nearly all the Congregations.

HARMONY ASSOCIATION includes nine ministers, eight of whom have parochial charges. They are walking together in the order of the gospel, and in the spirit of the name they bear, without any present special tokens of the divine presence.

The BARNSTABLE ASSOCIATION, has eleven churches and nine pastors. In none of them except Orleans, has there been a special attention to religion; and here, but about twenty had yielded their hearts to God, when an unhappy strife occurred on the subject of baptism, which diverted the attention from the great question, to inferior things.

From the ecclesiastical bodies in connexion with us, we learn with pleasure, that the cause of Christ is gaining ground within their respective limits; that revivals of religion have been numerous and powerful the past year, and still continue to multiply; that Literary and Theological Seminaries are rising up under the blessing of God, to meet the pressing demands of a rapidly spreading population for Divine instruction; that Sabbath Schools and Bible Classes are exerting a mighty influence on the rising generation, inspiring a rational expectation of still better days at hand; that Bible Societies, with their thousand Auxiliaries of other and familiar names, are augmenting their numbers and their resources; in a word—that among the evangelical churches of the land, there is a regular increase of zeal, and of fixed resolution, to press forward in the holy work of recovering the world to the dominion of its rightful sovereign.

While standing upon our watch, and setting ourselves on the towers of Zion, we hear the Lord say—"the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry;" and may all our churches unite in the prayer of the prophet, when he had heard the speech of the Lord; "O Lord! revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

PASTORAL ADDRESS.

DEAR BRETHREN IN THE LORD,

THE grand object for which Christ died is to reclaim and save a world lying in wickedness. The means which he has instituted for the accomplishment of this object, is the preaching of the gospel, which obviously includes all those ways in which its truths are made known to the minds, and applied to the consciences of men. Under his own superintendency, the great King of Zion has, with solemn formality, committed this work to his Church.

In the present state of the world, two general classes of efforts are to be made for the universal establishment of Christ's kingdom. One to maintain and cultivate the ground already obtained, the other to send the gospel where it is not known. In our zeal for the conversion of Jews, Mohammedans, and Pagans, we are by no means to neglect our own families and countrymen. The language of an apostle, though spoken in reference to another subject, obviously recognizes a principle applicable to the present case—"He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel."

That the churches are doing less for the extension of Christ's kingdom both at home and abroad, than they ought to do, cannot be denied. We are not, however, aware, that there is, at present, any danger of their giving an undue proportion of attention to foreign operations. These objects present no conflicting claims. Domestic and foreign missions need not, and do not, essentially interfere. They are corresponding parts of the same general system of "good will to men."

In all ages of the Christian church, its members have looked forward with joyful anticipation to the accomplishment of those promises, which form a pledge, that the whole world will, eventually be converted to Christ. But we have no reason to expect, that the millennial glory of the church will be ushered in, till the gospel is extensively published through the world.

So far as we are acquainted with the economy of Christ's kingdom, we have no reason to expect, that any one nation or section of the world will be entirely regenerated, while darkness and superstition hold an undisputed sway over another. The way must be simultaneously prepared. The gospel sent into every region. The leaven must be cast into every lump that it may be silently diffusing its influence through the whole. Those efforts then, which have for their immediate object the widest diffusion of the sacred leaven, will do the most in hastening forward the grand consummation desired and prayed for. This remark we think is warranted, not simply from the genius of the gospel, but from its exact analogy to apostolic example.

The churches in what is now called christendom cannot, from their own resources, furnish Bibles and Christian teachers, for the numerous millions of the unevangelized world. Different tribes, kingdoms, and nations must, as a general thing, furnish themselves. But this they will not, and cannot do, till by the gratuitous efforts of the churches, the gospel is made known to them.

We must then send forth messengers to erect the standard of the cross in the most conspicuous and important places of the unevangelized world, in expectation that soldiers and officers will be enlisted from those, who are now aliens, for accomplishing the detail of the sacred enterprise.

It may be true, that by devoting the greatest part or all of our resources to the destitute in our own country, more churches might be gathered in five or ten years, and possibly more souls might be saved, in the time specified, than if these efforts were directed to unevangelized nations. But when the subject is viewed in the attitude just presented, the prospect is vastly different. A missionary station established in the heart of a pagan country, though it may struggle for existence many years; and without any visible success; may expend treasure enough to support scores of missionaries among our own destitute population, yet is silently exerting an influence, and laying the foundation for the conversion of a nation.

We do not then hesitate to say, that a Christian church, established in a Pagan or Mohammedan country, will exert an influence in favor of Christ's kingdom, *incalculably greater* than one established in a Christian land. The rays of light which she would send forth, would rise in glorious contrast with the darkness that surrounds her. Like the consecrated ark, when placed in the temple of Dagon, she would do more to confound the worshippers of idols, than when encompassed by the tribes of Israel.

That this view of the subject is not visionary is proved, we think, not only from the nature of the case, but from the results which have already occurred in the history of modern missions. Taheite and her neighbouring islands, for near twenty years, presented little else to the Christian missionary, than a series of discouragements. Now, she not only supplies herself, and the destitute in her immediate vicinity, but is efficiently engaged in the work of foreign missions. She has not only become an auxiliary to the London Missionary Society, and in this way is reimbursing the money, which she has received from the parent institution, but she is sending out her missionaries to various islands in the southern Pacific. Hawaii, hearing the report, destroys her idols, and is now, with unexampled eagerness, waiting for, and receiving the law of the Lord.

The history of these islands may be considered as a fair specimen of what will ere long be written of every unevangelized nation under heaven.

We cannot but believe, dear brethren, that a clear conception of the economy of Christ's kingdom on earth will lead us to rise above all the localities of a worldly policy, and to direct our greatest efforts where the *general* interests of the cause demands.

To maintain and enrich the ground which we have already acquired, is indeed indispensably important; but in our estimation, the most efficient means of doing this, is to cherish those enlarged views and extensive efforts, which are not bounded by the circle of our families, neighborhood, or country. The history of our churches, for the last fifteen years, warrants the assertion, that we are not impoverishing ourselves by contributing to the wants of the destitute. It was justly said by one of our statesmen, "Religion is a commodity, the more of which we export, the more we have remaining." When have our churches been more blessed with religious Revivals, than since they have sent forth missionaries to different and distant unevangelized nations? When have the waste places in our own commonwealth and country received more attention from Christian benevolence, than within the last ten years? When has there been a greater number of able and pious candidates for the Christian ministry than is now to be found on the catalogues of our colleges and seminaries? Surely we are under solemn obligations of gratitude to the great Head of the church, that he permits us to record his faithfulness in the fulfilment of his gracious promise, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." "This is the very case," says a preacher of the present day. "The Church as a body spiritual, was for ages poor, and growing poor; but it was not for wasting her wealth in attempts to promote the salvation of all men; in this particular she did little or nothing. Her revenues were exhausted in labours to preserve home territory, and to keep up domestic strength and character; and it tended to poverty. But since these revenues have been directed into another channel, and funds of talent and of wealth have been employed for the conversion of the world, the church has absolutely risen in respect and in figure, and increased in power and in influence."

Yes, brethren, we verily believe, that the most effectual means of purifying and enlarging our churches, and of calling down the blessings of Heaven upon ourselves, our families, and the destitute around us, is to go forward with increasing energy in the missionary work. The Lord will not leave us to famish and die, while we are exerting ourselves to diffuse far and wide the bread and water of life.

We have said, dear Brethren, that the work of converting the world is committed to the churches. And to whom could it be committed with more propriety? Redeemed by the blood of atonement, regenerated by the Holy Spirit, sustained with the consolations of the gospel, cheered with the hope of unfading glory in heaven, and all this through the grace of the Lord Jesus Christ, what excuse will justify us in neglecting the work, which he has given us to do? It is not to be regarded merely as a matter of *duty*, it is a high and sacred privilege graciously offered us of being workers together with God in accomplishing his plan of salvation, which is to reclaim an apostate world to himself.

But we are ever to remember, that, as the weapons of our warfare are not carnal, so the motives by which we are to be actuated are not to be derived from the maxims of worldly policy. It is not enough that we liberally and systematically contribute of our substance, as the Lord hath prospered us;—it is not enough that we succeed in interesting the feelings, and enlisting the efforts of our brethren; this we may do, when, at the same time there is an entire destitution of genuine love to God, and obedience to his commands. It is of vast importance both to the success of our efforts, and to the peace of our own consciences, that our motives be pure. "Whatsoever ye do, do it heartily, as unto the Lord."

Dear Brethren, since the period in which we can labour and pray for the salvation of a world lying in wickedness is short, let us do with our might what our hands find to do. We shall never regret the sacrifices, however many and great, which we make for the glory of Him, who loved us, and gave himself for us. What can afford purer consolation in death and through eternity, than a consciousness of having devoted ourselves, our children, our property, and our influence, to the glory of God, in the advancement of Christ's kingdom! God Almighty grant, that this happiness may be ours.

JOHN FISKE, *Moderator.*

ABSTRACT OF STATISTICAL REPORTS.

The following are the churches, pastors and numbers of communicants in the several Associations united in the General Association, as reported at its session in June 1826. (*)

BERKSHIRE ASSOCIATION.

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
Becket,	Joseph L. Mills,	33	70	103
Dalton,	Ebenezer Jennings,	14	41	55
Great Barrington,	Sylvester Burt,			132
Egremont,	Gardiner Hayden,			60
Lanesborough,	Noah Sheldon,	32	49	81
Lee,	Alvan Hyde, D.D.	92	136	228
Lenox,	Samuel Shepard, D.D.	109	193	302
Otis,	Jonathan Lee,	34	58	92
New Marlboro', North,	Harley Goodwin,			158
New Marlboro', South,	Alvan Somers,	Not reported.		
Pittsfield,	Rufus W. Bailey,			337
Richmond,	Edwin W. Dwight,	49	98	147
Sandersfield,	Levi White,	80	125	205
Sheffield,	James Bradford,	79	187	266
Stockbridge,	David D. Field,	62	124	186
Stockbridge, North,	No pastor.	25	37	62
Tyringham,	Joseph H. Dow,	55	99	154
West Stockbridge,	No pastor,	17	53	70
Williamstown,	Ralph W. Gridley,	100	209	309
Windsor,	Gordon Dorrance,	26	70	96
		815	1,549	3,043

MOUNTAIN ASSOCIATION.

No report.

FRANKLIN ASSOCIATION.

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
Ashfield,	Thomas Shepard,	79	138	217
Conway,	No pastor,	69	145	214
Buckland,	Benjamin F. Clark,	56	110	166

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* The numbers of communicants given are, in all cases, on the 1st of Jan. 1826.

Churches.	*Pastors.*	*Communicants.* Males.	Females.	Total.
Hawley,	Jonathan Grout,	65	85	150
Charlemont,	Wales Tileston,	Not reported.		
Heath,	Moses Miller,	"	"	
Shelburne,	Theophilus Packard,	"	"	
Greenfield, Secd. Church,	Fowler,	"	"	
Gill,	Josiah W. Cannon,	"	"	
Halifax,	Benjamin Wood,	"	"	
Hawley, Second Church,	No pastor,	"	"	
Colerain,	" "	"	"	
Greenfield, First Church,	" "	"	"	
Barnardston,	" "	"	"	
		269	478	747

HAMPSHIRE CENTRAL ASSOCIATION.—No report.

HAMPDEN ASSOCIATION.

Monson,	Alfred Ely,	117	225	342
Ludlow,	Ebenezer B. Wright,	41	69	110
Springfield, First Church,	Samuel Osgood,			335
Long Meadow,	B. Dickenson,	65	170	235
Wilbraham, N. Church,	Ebenezer Brown,	Not reported.		
do. South Church,	Moses Warren,	42	80	122
West Springfield, First c.	William B. Sprague,	Not reported.		
Do. Second and Third c.	R. S. Hazen,	24	69	93
Westfield,	Isaac Knapp,	Not reported.		
Southwick,	Calvin Foote,	"	"	
Blandford,	Dorus Clarke,	43	90	133
Granville, East Church,	T. W. Cooley,	Not reported.		
do. West Church,	Joel Baker,	"	"	
Tolland,	R. Harrison,	"	"	
Montgomery,	Fowler,	"	"	
		332	703	1,370

BROOKFIELD ASSOCIATION.

Brimfield,	Joseph Vail,	60	142	202
Southbridge,	I. Park,	11	28	39
Brookfield, South,	Micah Stone,	13	54	67
Brookfield, North,	Thomas Snell,	31	89	120
Brookfield, West,	No pastor,	80	218	298
New Braintree.	John Fiske,	37	102	139
		232	633	865

Of the following churches only the names were reported to the General Association, viz. Western, Ware, Oakham, Spencer, Enfield, Greenwich, Palmer, Sturbridge and Charlton.

WORCESTER CENTRAL ASSOCIATION.

		Total.
Oxford, First Church,	Ebenezer Newhall,	140
West Boylston, First c.	John Boardman,	90
Leicester,	John Nelson,	69
Shrewsbury,	S. Allen,	160
Worcester, First Church,	No pastor.	Not reported.

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
Holden,	H. Bardwell,			247
Rutland,	Josiah Clarke,			160
				866

WORCESTER NORTH ASSOCIATION.

Philipston,	Joseph Chickering,	61	94	155
Winchendon,	Ebenezer L. Clark,	77	123	200
Harvard, Calvinistic,	George Fisher,	37	80	117
Fitchburg, “	A. Putnam.	38	105	143
		213	402	615

Of the following churches only the names were reported to the General Association, viz. Westminster, Princeton, and Ashby.

ANDOVER ASSOCIATION.

Andover, South Church,	Justin Edwards,	104	294	398
Bedford,	Samuel Sterns,	33	67	100
Boxford,	Isaac Briggs,	8	21	29
Burlington,	Samuel Sewall,	16	41	57
Lynnfield,	Joseph Searle, Jr.	8	32	40
South Reading,	Reuben Emerson,	40	93	133
Stoneham,	John H. Stevens,	17	53	70
Woburn,	Joseph Bennett,	60	100	160
Reading, South Church,	Jared Reid,	Not reported.		
Tewksbury,	Jacob Coggin.	30	64	94
Wilmington,	Freegrace Raynolds,	21	50	71
		337	815	1,152

HAVERHILL ASSOCIATION.

Haverhill.	Joshua Dodge,	Not reported.		
Do. East Church,	Isaac Tompkins,	“	“	
Bradford, First Church,	Jonathan Allen, and Ira Ingraham,	“	“	
Boxford, Second Church,	Peter Eaton, D. D.	“	“	
Methuen,	Jacob W. Eastham,	“	“	
Dracutt,	Joseph Merrill,	“	“	
Haverhill, North Church,	Moses Welch,	“	“	
Do. West Church,	No pastor,	“	“	
Amesbury,	“ “	“	“	
Lowell,	“ “	“	“	

ASSOCIATION OF SALEM AND VICINITY.—No report.

SUFFOLK ASSOCIATION.

First Ch. in Charlestown,	Warren Fay,	64	241	305
First Church in Dedham,	Ebenezer Burgess,	35	125	160
South Church in Dedham,	William Cogswell,	17	80	97
First Church in Newton,	Jonathan Homer,	Not reported.		
Second Church in Newton,	William Greenough,	“	“	
“ “ in Waltham,	Sewall Harding,	6	49	55
“ “ in Medford,	Aaron Warner,	16	33	49

Churcches.	*Pastors.*	*Communicants.* Males.	Females.	Total.
Old South Ch. in Boston,	Benjamin B. Wisner,	68	338	406
Park Street Church in do.	No pastor,	104	263	367
Union Church in do.	Samuel Green,	46	103	149
Church in Buttolph-st. do.	William Jenks, D. D.	10	37	47
Evan. Cong. Ch. at S. Bost.	Prince Hawes,	10	20	30
Hanover Ch. in Boston.	Lyman Beecher, D. D.	24	11	35
		400	1,300	1,700
UNION ASSOCIATION.				
Second Ch. in Dorchester,	John Codman, D. D.	71	180	251
First Church in Braintree,	Richard S. Storrs,	27	89	116
Union Church of Braintree and Weymouth.	Jonas Perkins,	15	50	65
First Ch. in Weymouth.	Josiah Bent, Jr.	20	68	88
Milton,	Samuel Gile,	26	68	94
First Ch. in Randolph,	Calvin Hitchcock,	Not reported.		
Second Church in do.	David Brigham,	22	34	56
First Ch. in Abington,	S. Spring,	28	59	87
Sharon,	No pastor,	11	54	65
First Ch. in N. Bridgewater,	Daniel Huntington,	69	114	183
Trin. Cong. Church in Bridgewater,	Ebenezer Gay,	25	57	82
Do. in Taunton,	Erastus Maltby,	14	56	70
3d Ch. in Middleborough,	Philip Colby,	23	65	88
		351	894	1,245
OLD COLONY ASSOCIATION.--No report.				
BARNSTABLE ASSOCIATION.				
Welfleet,	Timothy Davis,	32	99	131
Orleans,	D. Johnson,	39	211	250
West Barnstable,	Enoch Pratt,	72	145	217
North Dennis,	No pastor,	40	119	159
Sandwich, First Church,	D. L. Hunn,	79	178	257
South Dennis,	J. Sandford,	7	60	67
Yarmouth,	Samuel Cogswell,			225
Falmouth, First Church,	Benjamin Woodbury,	43	128	171
Do. Second Church,	Silas Shores,	22	41	63
Harwick,	No pastor,	8	27	35
		367	1,123	1,621
HARMONY ASSOCIATION.				
Worcester, Calv. Church.	Loammi I. Hoadly,	13	24	37
Ward,	Enoch Pond,	53	111	164
Douglass,	D. Holman,	38	96	134
Millbury,	Joseph Goff,	85	130	215
Sutton,	J. Maltby,	Not reported.		
Upton, no report,				
Uxbridge,	Samuel Judson,	16	52	67
		266	556	822

FORM OF A SCHEDULE FOR THE ANNUAL REPORT OF THE STATE OF THE CHURCHES.

Parish.	Minister.	When settled.	No. of members, Jan. 1, 18 .			Admissions in 18 .			Removals.			Baptisms.		No. in Sab. Sc.	No. in Bible Class.	Remarks on the general state of Religion in the Parish.
			Males.	Females.	Total.	By Prof.	By Rec.	Total.	By death.	Dismiss.	Exclusion.	Adults.	Infants.			

☞ It is expected that each member of the particular Associations in Massachusetts will make returns, agreeably to this form, to his Association, at its meeting, next preceding each annual meeting of the General Association, and that the Delegates from each Association will combine all the returns to their Association into one, to be presented to the General Association, *adding up and stating the whole amount in each column, and making the return, in all respects, as complete and accurate as possible.*

MASSACHUSETTS

Domestic Missionary Society.

THE

EIGHTH ANNUAL REPORT

OF THE

BOARD OF DIRECTORS,

READ AND ACCEPTED,

AT THE

ANNUAL MEETING, HELD IN FITCHBURG, JUNE 29, 1826.

BOSTON:
PRINTED BY CROCKER AND BREWSTER,
No. 50, Cornhill.

1826.

Constitution

OF THE DOMESTIC MISSIONARY SOCIETY, AS AMENDED.

1. The Society shall be called the DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS.

2. It shall consist of the members of the General Association of Massachusetts for the time being, and of such other persons as shall either be duly elected, or subscribe the requisite sum for constituting membership.

3. The object of the Society shall be to assist needy churches and parishes, and waste places within the limits of Massachusetts.

4. Any person may become a member of the Society by subscribing *two dollars*, to be paid annually, and any person a member for life, by paying into the treasury, at any one time, *twenty dollars*.

5. The Society shall meet annually on Thursday in the week of the annual meeting of the General Association of Massachusetts, at 9 o'clock, A. M.

6. Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be twenty-four Directors; twelve clergymen and twelve laymen, a Secretary, two Treasurers and two Auditors, the four last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.

7. The Directors shall meet annually at the time and place of the meeting of the General Association, and at such other times and places as they shall appoint; and may adopt such rules, and appoint such Committees as they may judge conducive to the object of the Institution. And it shall be their duty to devise means for the support of missions, to appoint, instruct, and, if necessary, to recal missionaries, and prescribe the places where they shall labour; to fix the compensation of missionaries, and to pay them by orders on the Treasurer; and generally to adopt such measures, from time to time, as they shall judge expedient for carrying into effect the objects of the Society. They shall make report annually to the Society of their proceedings.

8. The Treasurers shall take charge of the funds of the Society, managing them, and keeping their accounts under such regulations, as shall, from time to time, be prescribed by the Directors.

9. The Secretary shall faithfully record the proceedings of the Directors, and in their name correspond with those persons who may have business to transact in connexion with the Institution, and shall be allowed his own travelling expenses in attending the annual meetings of the Society.

10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two-thirds of the members present.

EXTRACTS FROM THE MINUTES

OF THE

DOMESTIC MISSIONARY SOCIETY.

The Eighth Annual Meeting of the Domestic Missionary Society of Massachusetts, was holden in Fitchburg, June 29, 1826; Rev. John Fiske, Moderator of the General Association, presided, and the Rev. Thomas Snell, Secretary of the General Association, acted as Clerk.

Rev. Warren Fay opened the meeting with prayer; after which the Minutes of the doings of the Society last year were read by the Secretary, which was followed by the reading of the Report of the Directors.

Several resolutions were then offered, and supported by different members of the body.

A resolution was offered by Rev. Mr. Chickering, and seconded by Rev. Mr. Reed of South Carolina; viz. "That the Report of the Directors just read be accepted, and published under their direction;" which resolution was adopted.

A resolution was offered by Rev. Mr. French, from New Hampshire, and supported by Rev. Mr. Fisher of New Jersey, viz. "That the thanks of this Society be given to Societies auxiliary to this, and to all those individuals who have contributed to its funds the past year;" which resolution was adopted.

A resolution was offered by Rev. Mr. Fay and supported by Rev. Samuel Austin, D. D., viz. "That this Society regard with great satisfaction, the establishment of the *American Home Missionory Society;* and, though limited by the third article of our Constitution to the assistance of needy churches and parishes in Massachusetts, we yet rejoice to become auxiliary to the National Institution, so far as our influence and correspondence may aid its efforts to supply the means of grace to all the waste places of our common country." The above resolution was adopted.

The following officers were chosen for the ensuing year: viz.

Rev. RICHARD S. STORRS, *Secretary.*
ISAAC C. BATES, Esq. *Treasurer*, Western District.
Hon. LEWIS STRONG, Esq. *Auditor* for W. District.
Dea. JOHN C. PROCTOR, *Treasurer*, Eastern District.*
Mr. JAMES CLAPP, *Auditor* for E. District.

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* The Treasurer of the Eastern District, may be found at his store, corner of Elm-street and Dock Square, Boston.

DIRECTORS.

Rev. Alvan Hyde, D. D.	James W. Robbins, Esq.
" Theophilus Packard, D. D.	David Mack, Esq.
" John Woodbridge, D. D.	Hon. Ezra Starkweather,
" Baxter Dickinson,	Nathaniel Smith, Esq.
" Samuel Osgood,	Hon. John Hooker.
" Joshua Crosby,	Col. Israel E. Trask,
" John Fiske,	Hon. Salem Towne,
" Elias Cornelius,	Hon. Nehemiah Cleaveland
" John Codman, D. D.	James Kimball,
" Richard S. Storrs.	Dr. Ebenezer Alden,
" William Cogswell,	Dea. John C. Proctor,
" Oliver Cobb,	William Ropes, Esq.

On motion, the following was voted unanimously:

Resolved, That the ninth Article of the Constitution of this Society be so altered as to read, " and shall be allowed his own travelling expenses in attending the annual meetings of the Society."

Voted to adjourn till after the public services to be attended at this place, at 3 o'clock, P. M.

Met according to adjournment, after hearing a sermon from Rev. Mr. Holmes before the Society, and voted, that our thanks be presented to him, through the Secretary, for his excellent and appropriate discourse.

JOHN FISKE, *Moderator.*

Attest, THOMAS SNELL, *Clerk.*

The following gentlemen are appointed Executive Committees* for the current year.

Western District.	*Eastern District.*
Rev. Samuel Osgood,	Rev. John Codman, D. D.
Rev. John Woodbridge, D. D.	Rev. Richard S. Storrs,
Rev. Baxter Dickinson,	Rev. William Cogswell,
Hon. John Hooker,	Dr. Ebenezer Alden,
Col. Israel E. Trask,	Dea. John C. Proctor.

Rev. Elias Cornelius, First Preacher.
Rev. Alvan Hyde, D. D. Second Preacher.

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* Extract from the Records of the Board of Directors, assembled at Haverhill, June 28, 1821.

" Voted, That the Western Committee attend to the concerns of the Society, in the five western counties of the State, and the Eastern Committee to the rest of the Commonwealth."

" Voted, That the Executive Committees hold quarterly meetings; the Eastern Committee in the months of August, November, February and May; the Western Committee, in September, December, March and June, and as much oftener as they may deem expedient."

In compliance with the above vote, the Eastern Committee have uniformly held their meetings on the first Wednesdays of the specified months; on what day of the month, the Western Committees hold their regular meetings, we cannot state.

The contributions of the five western counties, to the Society, are expected to be sent to the Treasurer at Northampton. The contributions from the other counties of the Commonwealth should be sent to the Treasurer in Boston.

REPORT.

Fathers and Brethren,

Since our last anniversary, the hand of the Lord hath touched us. One of the most vigilant and judicious members of your Board, the able and faithful Treasurer of the Eastern District, has been called from your service, as we believe, to a higher sphere of labour, and has exchanged the pleasures of the active Christian on earth, for the still purer pleasures of a glorified spirit near the throne of God. The Committee, whose happiness it has been, for several years, to be associated with Deacon J. Salisbury, in the management of the Eastern department of your operations, would be guilty of injustice to their conviction of his worth, should they withhold, on this occasion, their testimony to the cheerfulness, as well as the fidelity and the success, with which he discharged the duties devolved on him, both by the Society and the Board. The interest he felt in Domestic Missions was lively and deep; his house was ever open at the regular meetings of the Committee; his undivided attention was given to the business before them; his heart melted in sympathy with the destitute, whose claims were simply stated; and all that he felt bound to do, by the authority of his Lord and Master, whether by his counsel or his pecuniary contributions, he did promptly and without grudging. In the removal of such a man, from a sphere of action for which he was admirably fitted by the God of nature and of grace, your Board feel that they have sustained a loss, not easily to be repaired—a loss that calls them to humiliation and prayer, as well as to the girding up of their loins to more active and vigorous efforts, while God shall continue them in the field of labour.

But while we thus advert, with grief, to an event that wears a frowning aspect on the waste places of our Zion, we cannot forget the "Repairer of the breach," nor the favour he has shown to our object, by enlarging our pecuniary resources, and giving success to our missionaries.

A very seasonable and acceptable donation of 20,000 pages of tracts, was received from the Boston Auxiliary Tract Society, early in the year, which have been distributed by your agents, and not less thankfully received, than freely bestowed. Twelve Bibles also, from the Mass. Bible Society, have been promptly furnished for the use of the poor, in one of our feeble parishes. The value of such donations to the D. M. S. can be justly appreciated, only in view of the fact, that the same places which are destitute of a regular ministry, are almost by necessity destitute of all thöse subordinate means of instruction, which abound in our well-regulated parishes. Where there is no minister, there is commonly no tract society, no Sabbath school, no Bible class, no missionary associations, no libraries for the young, few Bibles, and fewer of any of the religious publications of the day; and, whenever the benevolent shall be able to furnish books of a religious character for the use of your missionaries, they will have every assurance of their judicious distribution in the most desolate corners of the commonwealth, and will aid your object very efficiently.

Agreeably to a resolve passed at the last annual meeting, the Directors, without delay, issued a circular letter to each of the ministers and associations connected with the General Association, communicating the information and the request therein specified. The result of this measure, the Board is not able fully to state.

The Female Auxiliary Domestic Missionary Society of Boston is entitled to the thanks of the Society for their continued exertions, and their regularly increasing donations. As they formed the first regular auxiliary, whose cooperation we had the pleasure to record, so they have constantly testified their affectionate regard to the cause in which we are engaged, by unremitted efforts to assist us. Many others of the daughters of Zion have done virtuously in supplying the spiritual wants of the destitute, while they have honoured their pastors by constituting them life members of this Society; and all of them will be had in grateful remembrance by the Board.

It is to be devoutly desired, that it may not be long before effective auxiliaries shall be formed in all our churches, and a system of energetic measures adopted for the security and enlargement of those funds to which more than fifty feeble churches are directing their eyes, as, under God, their hope and salvation.

The receipts of the Western Treasury for the year beginning August 10, have been $ 464,04. Expenditures $ 293,70.

The receipts of the Eastern Treasury have been $ 1566,92, Expenditures, $ 1535,76.*

The operations of the Western Committee have been exceedingly circumscribed, owing to the low state of their funds. They have appropriated the following sums to promote the objects of the Society; to Agawam and Feedinghills (in West Springfield) sixty dollars; to Egremont, Gill, Holland and North-Wilbraham, fifty dollars each; to the North parish in Springfield and to Montgomery, seventy-five dollars each; and to Leominster, they have paid fifty dollars, previously appropriated.

Several applications have been made to the committee for aid, from societies within their limits; but they have been obliged to say to them, " we feel for you, and would gladly assist you, if the churches would furnish us the means;" they have been obliged to give the most discouraging and disheartening answers to several applications. Say the Committee, " We are bound by our pledge, to sustain those feeble churches, which we have been instrumental in raising from a state of desolation; some of them are making rapid progress, and we trust will be able to do without our aid before many years; but others will probably require the fostering hand of the society, for a still longer term than they have any pledge."

We ought to state with gratitude, that the Great Head of the church has smiled upon some of the churches, that partake of the Society's bounty within our limits. In the united societies of Agawam and Feedinghills, there has been a general and powerful revival of religion, since your last anniversary. More than one hundred have been added to the Congregational church, and a considerable number to the Baptist and Methodist churches. The prospects of these parishes are highly encouraging.

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* Several appropriations, made by each of the committees, had not been called for, at the date of the report.

The situation of several parishes in the county of Franklin demands prompt attention. It is to be feared that, in some instances, the means of grace cannot be enjoyed, unless considerable aid be rendered. The fifty dollars appropriated to Gill, to use the language of the pastor of that church, " kept their society in existence;" and, in making application for further aid, he says: " The same assistance is as necessary to our existence, if not more so, the present year, as the last." There are several waste places in that county, and in Hampshire county, which might be built up, if we had funds at command.

The Committee are happy to say, that measures have recently been adopted by several of the associations, which, they trust, will insure to the society in this section greater funds than it has ever received. The churches begin to feel their obligations to help those who are destitute of the means of grace, and those who are not able to procure a full supply. Many are convinced, that " the strong ought to bear the infirmities of the weak."

The labours of our missionaries have been blessed, in the parishes of Prescot, Pelham and Shutesbury, especially in Prescot. This parish has been gradually gaining strength for three years; and it is hoped that they will soon have the ordinances of the gospel permanently established, though it may be in connexion with one of the other parishes above named, which lies contiguous. Holland also, is gradually gaining strength: they would be able to support a minister, if they could receive an hundred dollars from this society, annually. The good hand of the Lord ought also to be noticed with reference to the north parish in Springfield, which has been a waste place for more than thirty years. Several pious people, who had made great exertions for years, were well nigh discouraged, when the D. M. S. offered them aid. The offer was gladly accepted, and seemed to put new hope into their desponding hearts; they increased their own efforts, and, in due time, God sent them a pastor, whose unwearied exertions have been attended with great success. The meeting-house had been suffered to go to decay, so that it was not comfortable as a place of worship. A new one has been completed, at the expense of about $ 4,000, and is large enough to accommodate the present population and many more. Much credit is due to the Rev. Mr. Phœnix for his personal exertions and sacrifices, and much is also due to his people for the promptness with which they met his wishes.

The Committee are not discouraged. In their next report, they hope to give a more animating view of the subject; for they believe that the churches within their limits *will* awake, and extend the helping hand to those who are ready to perish.

The Eastern Executive Committee have distributed the funds committed to their disposal, in various proportions, among more than twenty feeble churches.

To GLOUCESTER, W. P. one hundred dollars were appropriated, and the employment of a missionary was committed to a member of the Board in that vicinity, from whom only the verbal report has been received, that Mr. Merril labored there during his appointed term, to the acceptance of the people.

Seventy-five dollars were granted to the church in BOXBOROUGH, toward the support of Mr. Picket, who was mentioned in the last Report as laboring there acceptably. Mr. P. has been with them the whole year, and his continuance for another year is earnestly desired. Public worship is well attended. A sabbath school has been established, and is in successful operation through the summer months. " The monthly concert, commenced last fall, and still continued, is sometimes crowded, always solemn." " In regard to the conversion of souls to God, the hopes of Christians here have, for the last six months, been alternately elevated and depressed. Several have had their attention called up—one is now propounded for admission into the church, and three or four more are expected to unite this month. All these manifest a change of heart." " Notwithstanding the church has not experienced the blessing of God to the degree sometimes fondly anticipated, since it has been under the patronage of the D. M. S., yet, comparing its present situation and prospects with the past, it is clear that much has been effected, in the increased influence of gospel truth on its members, and on others—there is a degree of spirituality and firmness in religious principle, which has, perhaps, at no antecedent period, been manifested or felt."

At STOUGHTON, the prospects of the Evangelical Society are, on the whole, encouraging, though the church is still feeble, and not entirely free from debt. Regular preaching has been enjoyed through the year—conferences and prayer-meetings have been attended with interest, and the people are beginning to feel that they can no longer remain without a pastor. They have received one hundred dollars from your funds.

The Rev. J. Curtis was installed over the Evangelical Society in SHARON, last October. Since that time, four persons have been added to the church by profession, and the state of religious feeling through the society is rather favorable in its appearance than otherwise. Death has recently removed some valuable members from the church, and loudly admonished the sixty-five who remain, to be up and doing. Though the society is not yet free from debt, measures are in train for its relief from a burden that has been freely assumed for Christ's sake, and it is not to be doubted, that God will smile on those who have submitted to great sacrifices and various afflictions, for the maintenance of the truth. One hundred dollars have been appropriated to this people.

NEW SALEM. The small Evangelical Society established in this town, has had to struggle with more difficulties than it is proper here to mention. But their trials have served to purify them; and those that were not of them, having gone out from among them, leave them stronger in the Lord, and in the power of his might. "Nine families, who belonged to the society, have left it, and engaged a Universalist minister a part of the time." But, there remains perfect unity, and increased zeal in the church, and among others, who are friendly to the doctrines of the Cross. A Sabbath school has been commenced with favorable prospects; and, by means of this, the few pious parents in town hope to countervail an arrangement of the School Committee, excluding the Bible entirely from the public schools, under the stale infidel pretence, that it is too sacred a book for such common use. "We have reason to rejoice," says the pastor, "that the friends of Christ appear to grow in grace, and that their hearts have been made glad by the addition of three members to the church, since my last communication to you."

MENDON, *S. P.* Mr. Nathaniel Barker spent six months among this people, and toward his support an hundred dollars were appropriated. He was abundant in labors, and secured, in no ordinary degree, the confidence of those on whom they were bestowed. Beside preaching the word, in season and out of season, he formed a Bible Class of about thirty young persons, with whom he passed many hours pleasantly and profitably; distributed tracts, visited schools, made an hundred and fifty family visits, and attended church-meetings and funerals. The existing state of things in this long desolate part of the vineyard will best be told in the language of your missionary: "The encouragement received while performing these labors was such as might be expected in a place where gospel ordinances have not been regularly enjoyed, and where error has spread abroad its influence. A small church still exists; amid oppression, and nameless discouragements, it reaches out a hand for relief, and asks assistance from your society. A few individuals certainly appear to hear the gospel with joy, and are more and more anxious to enjoy the regular administration of its ordinances." But, "in looking at the ordinary course of Divine Providence, I did not, when I became acquainted with the state of religious views and feelings at Mendon, expect immediate success: it is a field which must be cultivated, before it will become fruitful; and because it has passed into the possession of an enemy, and become old in its desolations, the labor is peculiarly hard and difficult." Yet, "Something has been gained; the expense and efforts of your society, *there is reason to believe*, have not all been wasted. The people express an anxious desire for the continuance of my labors among them." "I do hope M. will not be forgotten. There are a few disciples of Christ scattered as sheep upon the mountains, having none to feed them; a multitude of souls are there also, who know not their ruin; they are crowding the way of death, and if they are let alone they will perish. It might be told how darkness is gathering around them—how the Sabbath is profaned—how vice prevails, and how infidelity has sought out a retreat there, where it may work its cruelties; but when this is said of a part of Massachusetts which has often been differently represented, it is regarded as an imaginary representation." "Still, what *might* be said, does not exist merely in imagination; plain facts *might* be stated; the difficulties which a missionary must encounter in such a field, and under which he is liable to sink, if he have not sinews of brass, *might* be mentioned." "But, something has been accomplished at Mendon—something, which, I confidently hope, will appear as a record to your Society, in the day when secret results shall be revealed."

It is expected that Mr. B. will spend the ensuing year at M., if his precarious health will permit. The spirit of inquiry he has instrumentally awakened—the respect he has inspired for the truths and ordinances of religion, and the zeal he has enkindled in many bosoms to hear him further of these high concerns, furnish strong grounds of hope that this desolation of half a century is not beyond the reach of help.

TAUNTON. One hundred dollars, not less gratefully received than earnestly called for, have been appropriated to this infant church. The happy reestablishment of the ministry among them has been followed by very decisive tokens of the Divine presence, and the very considerable enlargement of the Church and Society. Here, it is believed, that your charitable aid will be no longer needed, and that soon you will find this late object of your fostering care ready and able, to cooperate with you in the strengthening of other churches. Eighteen have been admitted to the church, since Mr. Maltby's ordination in January last. Seventeen now stand propounded, and a large number more give evidence of a saving change. "The work of God continues to be still, solemn and powerful. We see no abatement—our meetings are full and solemn. The Sabbath school contains 240 scholars."

The harmony and general prosperity of the Evangelical Society in BRIDGEWATER remain uninterrupted. The fruits of the late revival are visible, in the public worship of the Sabbath, the prayer-meeting, the flourishing Sabbath school, the Bible class, the monthly concerts; and, we may add, the collections annually made for the cause of domestic missions.

DIGHTON, *second parish.* This Church and Society (formerly mentioned as Wellington) remain nearly in the same state, as a year ago. Their meeting-house is yet unfinished, and they have not been regularly supplied with preaching. The Rev. W. T. Torrey spent six weeks among them, under the direction of your committee, and was gratefully received. "Private meetings were well attended, especially by the young." On an average, 175 attended public worship on the Sabbath. A Sabbath school was formed by your Missionary, and flourished while he remained. About $ 1000 have been expended in the building of the new meeting-house; a thousand more are necessary to complete it.

For this, the people feel it necessary to ask charitable assistance; and perhaps there are few, if any societies, on which such charity could be more usefully bestowed. This ancient church and society ought not to be given up to perpetual desolation—it is a vine of the Lord's planting; formerly he blessed it, and it brought forth fruit; and he has said, "Let it alone this year also—perhaps it may bring forth more fruit." But it cannot be disguised that the state of religion is low—that the hands of many hang down, and their knees are feeble. Without some extraordinary effort on their own part, seconded by the prayers and alms of their brethren abroad, it is feared, that their salvation is far off.

Carver. The Congregational church in this town, was among the first taken under your patronage. Notwithstanding some divisions, originating more in misunderstanding than ill will, but impairing the strength of the Society, there has been from the first a regular advance toward that rank among sister churches, which it is our object to give it. Public worship and occasional meetings are well attended. Jealousies are subsiding. The spirit of concord is gaining ground, and an effort has at length been made, to secure the services of a permanent pastor. Though unsuccessful in this instance, it is believed that they will persevere, and learn from their disappointment to rely more entirely on the Lord for direction, and to cultivate yet more assiduously the meek forbearance and loving kindness which form the chief ornament of any church, and the highest inducement of any worthy man to take the oversight of it. No appropriation has been made to this people, because none has been needed the past year, and if the Lord shall smile on them according to our hopes, they will be able henceforward to support the gospel without your aid.

Plymouth, *second parish.* The population of this parish is about three hundred souls. The members of the Church are sixty-three. The Rev. Joshua Barrett was installed their pastor in the course of the last winter, and in him the Church and Society are well united. Efforts are now making to build a new house of worship in place of their former house, which has fallen to decay. Your assistance will be still needed here, and the appropriation of fifty dollars has been made, as formerly.

At Westport, the Rev. P. Jewett spent seven weeks in your service, and was detained three weeks longer, by the subscriptions of the people. He found the state of things unpleasant, through the alienations existing in the church; but, by the blessing of God, the means that were used to promote reconciliation between the mutually aggrieved were made effectual; and, previous to his leaving the ground, prospects were much changed for the better. The church consists of forty-three members, generally poor in this world's goods, as also are the members of the society connected with them. The town is four miles by fifteen in extent, and the dominant religious influence is that of Quakerism, over a population of more than 2,500. Strong prejudices exist against Congregationalism; the Sabbath is lightly esteemed, and, by very many, devoted to fowling and fishing, and various amusements. Still, the seed which God has here to serve him, may, under your fostering care, become of a little one a thousand, and of a small one, a strong people.

Dartmouth. Seventy-five dollars were appropriated early in the year, to the support of the Rev. Mr. King. In his report, he remarks, that " there are no divisions among his people; and though it is a time of pretty general stupidity, yet religious meetings, especially on the Sabbath, are better attended than at any previous period since his settlement. Prejudices against missions and the support of the gospel, seem to be dying away, and the truth of God to be gaining ground.

Rochester, *first and fourth parishes.* Mr. Levi Packard was employed as your Missionary, and labored in connexion with the Rev. Mr. Cobb, usefully and acceptably, twelve weeks. A strong desire was expressed for his continuance and settlement; but the preliminary measures necessary to bring about such an event could not be seasonably completed, and Mr. P. felt it his duty to accept overtures from another church. The consequences of this disappointment, it is hoped, will not be serious; and from the spirit of harmony, zeal and prayerfulness, that has hitherto distinguished the movements made, there is reason to hope, that the long contemplated separation of the parishes and increase of ministerial labor, may be happily consummated. Good has been done, by your past beneficence toward this interesting flock of Christ. They have not been passive recipients of your bounty, but have shown by their own exertions, that they believe it more blessed to give than to receive. They will need your further aid a few years, when, with the ordinary smiles of Providence, they will be ready to cooperate with you, in furnishing privileges like their own, to other destitute churches.

Rochester, *third parish.* The Rev. Mr. Jewett has labored thirteen weeks in this parish, six of them under a commission from your Board. His labors were highly acceptable and useful. The regular attendants on public worship, exceeded an hundred. A large surrounding population would doubtless furnish a much greater number, at no distant period, were gospel privileges statedly enjoyed. Of twenty-seven church members, only fourteen live within the limits of the precinct. Several persons were seriously inquiring what they should do to be saved. The meeting-house has been repaired, after having been long neglected; and there is good reason to believe that the resolution and zeal recently awakened for the restoration of the worship of God, will eventuate in the re-establishment and enlargement of this ancient but decayed part of God's heritage.

Barnstable. *S. parish.* The Rev. M. Alden has supplied this people regularly through the year. No appropriation has yet been made for any part of his support from your funds, because no application was received, till after the fourth and last quarterly meeting of the Committee. But the Committee of the Church say, in a late communication, "At present we are weak. Our numbers are small; still, as a church, we are united, and feel determined to use our feeble endeavors to have the gospel preached among us in its purity."

Cohasset. No important change has taken place here, since the last report. By the exertions of the parish, and some aid from abroad, to which your Directors have contributed one hundred dollars, the preaching of the gospel has been regularly enjoyed—a flourishing Sabbath school maintained, and a great degree of harmony and love have been preserved. Efforts are now making to secure a permanent pastor, as soon as any one can be found, uniting in himself the physical strength, the self-denial, and the intellectual energy, requisite for so important a station.

The attention of your committee has been called, during the year, to the claims of several churches that have not before solicited your assistance.

HAVERHILL, *East parish.* This religious society is favored with the ministry of the Rev. Isaac Tompkins. Previous to his settlement, nearly thirty years ago, the parish had been destitute of a minister twenty years; and though united in their invitation to him, and blessed by the great Head of the church with several seasons of refreshing since his settlement among them, yet the sad effects of their long protracted destitution, are visible to the present hour. Sectarian influence has combined with death and emigration, to diminish both the moral and physical energies of the Society. Fifty dollars were cheerfully granted to aid the cause of truth in this place, and by this donation Mr. T. has been enabled to devote himself wholly to his work. Though there has been no special revival, yet public worship, lectures and conferences, have been better attended than in the year preceding, and sectarian influence has made no perceptible advance. The committee of the church say, "While we ask for assistance from the benevolent, *we* shall do all we *can*, for the support of the ministry among us; but if we should attempt to raise an *adequate* sum for this object, there is reason to believe it would render our situation more unpleasant than it now is. Your friendly assistance, the last year, has much encouraged and strengthened the parish under their embarrassments. We ask for its continuance; and we especially ask your prayers, that God will pour out his spirit and revive his work among us, to the joy of his friends, and the conversion, or confusion, of his enemies."

LEOMINSTER. On application from the Calvinistic Society in this town, it was determined to give them an hundred dollars a year for five years, on condition, that, within one year, they should settle an approved minister. This condition was fulfilled, by the early settlement of the Rev. Phillips Payson, whose labors, both antecedent to his ordination and subsequently, have been blessed of God. The committee of the church, in a recent communication, say: "We wish you to tender our most cordial thanks to the M. D. M. S. for their beneficence, and to assure them that nothing on our part, God helping us, shall be wanting, to support the cause of Divine truth, in this valley of darkness and opposition." In this church are twenty-one males, and thirty-four females; and, perhaps, in none of our feeble parishes, are greater sacrifices made for the cause of vital godliness than here.

Fifteen persons only are liable to taxation—none of them affluent—but these pay $ 250 annually. Females raise among themselves, by industry and economy, $ 50 more; and, for the remainder of the sum required, they rely on your bounty, and the good providence of God.

Waltham. The second church in this town, having been deprived of their place of worship—and being unwilling to lose also the services of the minister by whose instrumentality many of them had been brought to the knowledge of the truth, and all of them edified, resolved to cast themselves anew on the arm of the Lord, and on the liberality of their Christian brethren, for supplying any deficiency in their own means of erecting a new meeting-house. In this laudable enterprise, they are happily advancing. Heaven smiles on them. But, all their means being put in requisition, to secure this important object, it became necessary that they should receive prompt assistance in the support of their pastor: and your committee could not refuse to say to them in unequivocal language, "Go on, and prosper." An hundred dollars were freely given them.

Scituate. The orthodox Congregational church, in this town, was formed a few years after our fathers landed at Plymouth. During the past year, it has separated from the congregation and the ministry of Rev. N. Thomas, in order to keep "conscience void of offence," and to secure to their posterity the dispensation of the truth. The society connected with this church (of between thirty and forty members) contains but twenty-eight families, and these in moderate circumstances. They are, however, of one heart and soul. At present, a successful effort is making, to erect a commodious house of worship. In the language of the church committee, "a wide field of usefulness is open before us. A population of more than three thousand souls, where the gospel was planted nearly two hundred years ago—where the people are upon a level, to say the least, with their fellow citizens, for wealth, talent or knowledge, should at least have one preacher of the gospel among them, holding the doctrines of the Pilgrims. We are persuaded, that, with some aid from abroad for a few years, our society will be established, and will flourish." An hundred dollars have been appropriated to encourage this little flock in their pious undertaking, and they have enjoyed the faithful labors of the Rev. Messrs. Holman, Torrey and Jewett, in succession. An extract from a letter of the last named gentleman will exhibit the present state of this people. "As God would have it, there seemed to be a hearing ear among the people, from the first of my coming among them. This attention has continued, and, in reference to many, has resulted in deep concern for salvation. Three give evidence of a change of heart;* and there is a goodly number who are very thoughtful. The hopes of the Church are high. Yesterday was observed as a day of humiliation, fasting and prayer; and though the season was a busy one, yet the assembly was nearly of its usual size on the Lord's day. The members of the church affirm, that there has been no such attention to religion in this place, for more than sixty years. On the first Sabbath in May, the Lord's supper was administered; four were admitted to the church by profession; two adults and fourteen children were baptised." Your Directors, knowing as they do, the faith and patience of this little band, and recollecting the promises of God to those who labor for him and faint not, cannot doubt that they will be permitted to eat of the hidden manna, and receive the blessing of Him who walketh in the midst of the golden candlesticks.

Harwich. The Congregational Society in this town was once large and flourishing. It has become greatly reduced. For seven years it has enjoyed the labors of Rev. Mr. Sanford of Dennis, one third of the time; but, without any distrust of the power of Christ, it may be inquired, "What are these, among so many?" The population of H. exceeds two thousand; a part of these are connected with other denominations, and partake of gospel ordinances to some extent; but neither of the other societies are very flourishing, and great numbers are beyond the reach of any hallowed influence whatever. The Congregational meeting-house is central, and, if regularly supplied with faithful preaching, would doubtless attract many to the worship of God, who otherwise would pollute the Sabbath by vain recreation. The church consists of thirty-two members, eight males and twenty-four females. Mr. N. Cobb was commissioned to labor here twelve weeks. From his journal, it is manifest that he was active and abundant in labors, and from the exertions made by the people to detain him longer among them, it is evident that his services were highly appreciated. Beside preaching as he had opportunity, Mr. C. attended many meetings for conference and prayer, distributed tracts, and formed a Sabbath evening school, combining the several objects of the Sabbath school and the Bible class; 219 different scholars availed themselves of this opportunity to gain religious knowledge. The monthly concert was regularly observed, and also the fast for colleges, in February. An Auxiliary Tract Society was formed, consisting of more than seventy members; also a Library Association, promising much good to the rising generation, and to the general interests of the church. Both the church and the parish have transmitted votes of thanks to the Society, for the interest taken in their spiritual prosperity, and have requested continued aid.

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*June 20. The instances of hopeful conversion were fifteen.

In the town of TRURO, there is a Congregational church of about an hundred members, surrounded by a population of 1,000. The Rev. Mr. Damon, their minister, is sinking under the weight of years and infirmities, and altogether unable to discharge the duties of the ministry. His people will not cast him off in his old age, but they are too much enfeebled to support *him*, and maintain another minister. Individuals have done what they could, and are still disposed to make large sacrifices for the gospel's sake. An extract of a letter from the Rev. John Turner, who has spent some weeks among this people, will furnish the best representation of their state. "The people are awake to the subjects of religion, and no distance or weather will prevent their hearing the word of life, when it is preached among them. Sectarians have roused their every power into action, to draw or drive the people from the Society. There have been not less than six, and sometimes seven of their preachers on the ground, for weeks at a time, and seldom ever less than three, in the different parts of the town, to awaken prejudices in the people against the Congregational Society. While I have been with them, (about two months) the almost deserted sanctuary of God has been filled with anxious hearers. If they have not some one to preach to them, they are ruined as a society, for the people will hear those who scatter darkness, and not light, in their paths, and fall under their influence. What is done for them, if any thing, must be done soon, or it will be of no avail. A little aid would now do them much good; but if they sink, all the power of man cannot restore them to the standing they now hold. And shall a congregation of more than a thousand souls, and a church of more than a hundred members, be given up without any effort to save them from ruin?" In answer to this appeal, fifty dollars were appropriated by your committee.

Martha's Vineyard, *Chilmark.* Mr. F. P. Howland was employed here eight weeks, one moiety of the expense being borne by the people. The Rev. Mr. Smith, their aged minister, has not been able to preach for several months, and probably will never be able to labor more. He expresses much gratitude for the assistance rendered by this society, and his strong approbation of your missionary. The church consists of twenty-six members, and the youngest male member is between fifty and sixty years of age. On the Sabbath, between one and two hundred attended public worship; lectures during the week were respectably attended—increasingly so, during Mr. H.'s continuance. The monthly concert was observed for the first time in Chilmark, on the first Monday in April. Tracts were distributed, family visits were made, and, doubtless, good was done. Sectarianism has diffused abroad a baneful influence here, and the poverty of the people is such, that, with their diminished numbers, they are unable to supply themselves with the means of grace, while they continue to support their present minister, and to his support for life, they stand pledged. "The probability is, that if this people could be regularly favored with evangelical preaching, the Congregational Society would not only be preserved from entire extinction, but that the church would soon revive, and receive valuable additions, and that many who are now attached to other societies, would return to the flock from which they have strayed."

Troy. The Congregational church in this town contains ten males, and between twenty and thirty females. The congregation on the Sabbath varies from 150 to 300. A new and commodious meeting-house has been erected, and though not wholly paid for, will ultimately, as is expected, form a fund nearly adequate to the support of the gospel. Probably no town in the commonwealth is rising in importance, so rapidly as this. Already there are 1500 souls within a square mile, and 1,000 more within a convenient distance for public worship. There are two other regular societies, the one of the Baptist, and the other of the Quaker denomination, in the town, but these are not large, and a great part of the people here assembled, belong to *no* religious denomination. They ought to be provided with the means of instruction—they require the hand of Christian benevolence to guide them in the paths of truth, and to form them to habits of religious order. This field is white, and ready to the harvest. With these views, your committee granted fifty dollars to the infant church, on condition that they should extend the term of supply to fourteen weeks, by their own subscriptions.

FREETOWN, *Assonet.* Here is a population of seven or eight hundred souls. The number of Congregational families is about thirty—the greater part of which would attend meeting, if regular and approved preaching were enjoyed. The church contains at present but one male member, and eight females. This is a desolation of many years. Occasional preaching there has been, and perhaps sometimes for a few years in succession; but, for half a century, the voice of the affectionate and vigilant *pastor* has not been heard among them. It ought not so to be. Christian charity must interpose, and with a strong arm arrest the tide of desolation that is rolling onward, and bearing immortal souls unprepared, unenlightened, into eternity. Though your committee have yet been unable to find a man to occupy this waste, they have determined to use their best endeavors for its recovery to that verdure and beauty of which it is susceptible under a cultivation that Heaven has appointed.

On a general review of the operations of the past year, it will be manifest to the society, not only that a larger portion of our feeble churches and waste places have been assisted than in former years, but that the assistance has been more ample and more effectual. Five pastors have been settled, and five churches are no longer like sheep without a shepherd. And in those places which are yet missionary ground, in the strict application of the term, there is generally a very perceptible advance of just views and correct feelings, in regard to the early establishment of divine ordinances. In some places, the influences of the Holy Spirit have immediately followed the labors of your missionaries, and sinners have been converted to God. But, in most instances, the fallow ground has only been broken up and the seed sown; the harvest must be waited for in the patience of hope, and in the persevering use of the appointed means of ensuring it.)

Notwithstanding the length to which this report has extended, it has been found impossible to include in it many interesting details of labor that fill up the communications of your missionaries. The Directors have been gratified to find that, in most of the feeble parishes assisted, Sabbath schools and Bible classes have been established, and that other means of improving the character of the rising generation have been faithfully used. In their instructions to missionaries, they have not failed to enjoin on them the duty of giving encouragement and direction to the spirit of improvement that is abroad on the subject of education, whether intellectual or moral. Social religious libraries, auxiliary tract societies, and the circulation of religious intelligence, are among the most obvious means of usefulness, which have been recommended to the attention of your missionaries; and, it is hoped that, combined with the stated preaching of the word and prayer, their happy results will be soon and distinctly seen. Good has been done too, in many instances, by the visitation of common schools. These primary sources of that intellectual elevation which happily characterizes our country at large, are unavoidably neglected, where the influence of the Sabbath and the Sanctuary is not felt; and the consequences are such, in a course of years, as to excite alarm in the bosom of the most thoughtless parent, and lead him to appreciate justly the value of religious institutions, as bearing on the temporal prosperity of men, whether they affect their future well being or not. Whatever is done, therefore, by your missionaries, for the encouragement of common schools, is so much done, indirectly, toward the removal of prejudices against the ordinances of the gospel.

In several instances, very earnest appeals have been made to your Board for assistance in the erection of meeting-houses. It is almost needless to say, that the want of *authority* and the want of *funds*, have imperatively forbidden all attention to such applications. But the fact just stated, ought not to be concealed, and it cannot be too soon made known to the Christian public, that they may render important aid to the cause of Domestic Missions, by devising ways and means for the assistance of their poor brethren in the erection of houses for the worship of God. Wherever the house of God is lying waste, and your missionary goes with the single object, and an earnest desire to build up the *spiritual* temple, he finds a serious obstacle to his success in the want of a suitable place for public worship. Much of the good seed sown by him is wasted on the desart air—more of it falls by the way side, to be gathered up by the fowls of heaven—little fruit can reasonably be expected. But his own disappointment, and the disappointment of his employers, and of those among whom he labors, creates discouragement on all sides—a fixed discouragement, that utterly forbids success. If the husbandman plants his grounds, he rears his barns to receive the harvest; and, if we gather souls into the fold of Christ, ought we not to provide for their safe keeping? How shall they be kept without a temple, where they can meet to praise and pray, according to God's appointment; feeling that they are on holy ground, and within hallowed walls? Whether this society can take *any* measures on this subject, and, if any, what—their wisdom will decide. But, that something ought to be done—that some plan of systematic operation ought to be adopted and vigorously followed up, is not less the dictate of sound policy, than of that expansive spirit of benevolence which originated the D. M. S.

After all, your Directors would wish it deeply engraven on their own hearts, and on the hearts of their fellow labourers, that all their exertions in this blessed cause will be fruitless, without the blessing of God, and the influences of the Holy Spirit. If we need larger funds, we need still more, an increased confidence in Him who claims the silver and the gold as his own, and who has said, "Not by might, nor by power, but by my spirit;" this confidence alone, will give importunity to our prayers, wisdom to our counsels, and "patient continuance" to our efforts; this alone, will enable us to say, with effect, to the afflicted part of our Zion, "Enlarge the place of thy tent; stretch forth the curtains of thine habitation—spare not—lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and all thy children shall be taught of the Lord."

LIST OF LIFE MEMBERS.

Life Members.	*Sources of Membership.*
Hon. William Reed,	
Hon. Ezra Starkweather,	
Hon. Salem Town, Jr.	
Israel E. Trask, Esq.	
Col. David Mack,	
Nathaniel Smith, Esq.	
Rev. Jedidiah Morse, D. D.	
Rev. John Fisk,	Female Cent Society in New Braintree.
Rev. Roswell Hawks,	Female Charitable Society in Peru.
Col. David Mack, Jr.	
Rev. John Keep,	
Rev. William G. Ballentine,	
Rev. Daniel Tomlinson,	Religious Charitable Society of New Braintree, Brookfield, and North Brookfield.
Rev. Micah Stone,	
Rev. Thomas Snell,	
Elisha Lee,	
Rev. John Codman,	
Rev. Jonathan L. Pomeroy,	
Rev. Luke Wood,	
Rev. E. Phelps,	Religious Charitable Society in New Braintree and vicinity.
Henry Gray,	
Rev. D. L. Hunn,	Benevolent Society in Sandwich.
Rev. S. Holmes,	Monthly Concert in New Bedford.
Rev. John Crane, D. D.	Female Cent Society in Northbridge.
Rev. Warren Fay,	Female Auxiliary Charitable Society in Charlestown.
Rev. Otis Lane,	Females in Sturbridge.
Rev. Gardner Hayden,	Ladies in Egremont.
Rev. Oliver Cobb,	Ladies of his parish in Rochester.
Rev. Elias Cornelius,	From Mr. J. B. Lawrence.
Rev. Nathan Perkins,	Female Cent Society, Second parish in Amherst.
Rev. Joseph Goff,	Donation from A. B. and C.
Rev. Enoch Pond,	
Rev. Ralph W. Gridley,	Female Cent Society in Williamstown.
Hon. Lewis Strong,	
Rev. Jonathan Homer,	By Ladies.
Rev. David Jewett,	By Ladies.
Rev. Samuel Dana,	By Ladies.
Rev. B. B. Wisner,	By Ladies.
Josiah Salisbury,	
Nathaniel Willis,	
Rev. Sereno E. Dwight,	By Ladies.
Rev. L. Sheldon,	New Year's Gift from his Society in Eaton.
Rev. S. P. Williams,	Ladies in his parish.
Rev. R. W. Gridley.	Female Charitable Society.
Rev. Joseph Lyman, D. D.	By Ladies.
Rev. John Woodbridge,	By Ladies.
Rev. Samuel Spring,	Female Benevolent Society.
Henry Homes,	
Aaron P. Cleaveland,	
Rev. William Cogswell,	
Rev. Isaac Braman,	By a Lady.
Rev. Louis Dwight,	Mr. Nathaniel Willis.
Rev. Samuel Gile,	Individuals in Milton.
Rev. Elijah Desmond,	By Ladies.
Rev. Loammi I. Hoadley,	Ladies in Worcester.
Rev. E. Hitchcock,	Ladies in Conway.
Rev. R. Hazen,	Ladies in Feeding Hills.
Rev. Dorus Clark,	Miss Thankful Moses.
Rev. W. Jenks,	Ladies in Boston.
Rev. C. Hitchcock,	Contribution in his Society.
Rev. R. S. Storrs,	Members of his Bible Class.
Stephen Salisbury, Esq.	

Life Members.	*Sources of Membership.*
Rev. S. Green,	Ladies of Union Church, Boston.
Rev. P. Hawes,	Ladies in Boston.
John Houston, Esq.	
Rev. Mark Tucker,	Young men of Northampton.
Rev. James Taylor,	Young Ladies' Benevolent Society of Sunderland.
Amasa Walker,	
Rev. D. Oliphant,	Ladies of Second Parish, Beverly.
H. Hill, Esq.	
Rev. R. Emerson,	Ladies of South Reading.
Rev. Willard Holbrook,	Ladies in Rowley.
Rev. J. Edwards,	Ladies of South Parish, Andover,
Rev. I. Dodge,	Unknown Lady of the Society.
T. Vose,	
Dr. E. Alden,	
Rev. Stetson Raymond,	A member of his church.
Rev. Mr. Fisk,	Ladies in his Society, Wrentham.
Rev. Mr. Gay,	Ladies of Bridgewater.
Rev. D. Thomas,	Female Benevolent Society of Second Parish in Abington.
Rev. T. Andros,	Ladies of his Society.
Rev. I. Perkins,	I. Newcomb, Esq.
Rev. Jonathan Curtis,	Ladies in Sharon.
Rev. Joseph Merrill,	Ladies in Dracut.
Rev. Caleb Blake,	Ladies in Westford.
Rev. Shearjashub Townsend,	Ladies in Sherburne.
Rev. Samuel Stearns,	Ladies in Bedford.
Jacob Peabody, Esq.	
Rev. J. Bennet,	Ladies in Woburn.
Rev. Joseph Searle,	Ladies in Lynnfield.
Mrs. Thurston,	
John Rogers,	H. F. S.
S. T. Armstrong, Esq.	
Dea. John C. Proctor,	
Rev. Harvey Wilbur,	Ladies in Boston.
Col. Henry Whipple,	
Rev. Brown Emerson,	Ladies in his Society.
Rev. J. B. Felt,	Ladies in his Society.
Rev. Luther Dimmick,	A Lady in his Society.
Rev. D. T. Kimball,	Ladies in his Society in Ipswich.
Rev. Josiah Bent,	Ladies of his Society in Weymouth.
Rev. Jared Reed,	Ladies in South Reading.
Rev. David Long,	Ladies in Milford.

TREASURER'S ACCOUNT.

Received by the Treasurer for the Eastern District.

1825.		
June 30.	To balance of last Account, brought forward, - -	$ 1,009 33
	Contributed at the Park-street Church after the Anniversary Sermon, by the Rev. Mr. Woodbridge, - - - - -	222 56
July 2.	From a Friend, by Rev. Dr. Jenks,	1 00
16.	From ladies in the Rev. Shearjashub Townsend's Society in Sherburne, to constitute him a Life Member, - - - -	20 00
	From the first Cent Society in Newburyport, Mrs. Mary Beck, Treasurer, -	7 60
Aug. 9.	From the Female Charitable Society in Westford, Mrs. Martha Leighton, Collector and Treasurer. - - - - - -	22 56
	From Abraham Wright and Italy Wright, - - - - -	6 00
16.	Contribution and collection at the Monthly Concert in the second parish, Rowley. by Rev. Isaac Bramin, - - - -	26 68
	Bequest of Miss Eliza Frothingham of Newburyport, per Mr. George Rogers, - - - - - -	25 00
	Donation from Mr. Geo. Rogers, - - - -	2 00
22.	From a lady in Salem, passenger in the stage, by Rev. Mr. Cornelius, -	3 00
27.	From a lady in Calais (Maine) - - - - - -	5 00
29.	From a friend in Boston, - - - -	1 00
Oct. 6.	From a friend in Gloucester, Mass. per Mr. Geo. Rogers, - -	12 00
19.	From Suffolk Auxiliary Society, collected in Union Church, Boston, after the Annual Sermon, - - - -	88 75
Nov. 1.	From the Ladies Charitable Society and other ladies in Bedford, to constitute the Rev. Samuel Stearns a Life Member, - - -	20 00
	From Union Asso. Auxiliary, Abington Branch, per Rev. Mr. Spring, -	25 11
17.	From Dr. Gustavus D. Peck, per Rev. Mr. Long, - - - -	1 00
Dec. 5.	From Mr. and Mrs. Newell of Littleton, - - - - -	3 00
6.	From a Lady in Wrentham, by Rev. Mr. Fisk, proceeds of hard labor, -	1 06
	Carried forward,	$ 1,502 65

	Brought forward,		$ 1,502 6
Dec. 10.	From the Religious Charitable Society of Charlestown, Miss Payson, Treasurer,		25 0
15.	From Azel Ames, of Mansfield,		5 0
20.	From Jabez D. Parker of Reading, South Parish, a thank-offering,	$ 2 00	
	Widow Hepsibah Parker, of do.	2 00	
	Friend,	2 50	6 50
23.	From Mr. Charles Stoddard,		10 00
	From Jacob Peabody, Esq. of Boston, to constitute him a Life Member,		20 00
1826. Jan. 7.	From a female friend,		2 00
10.	From N. Q. by the Rev. Mr. Fay,		40 90
11.	From Mrs. Ruth Conant, of Ipswich,		1 00
13.	From the Female Charitable Society of Woburn, to constitute the Rev. J. Bennet a Life Member,		20 00
14.	From Union Association Auxiliary, in the first parish in Braintree, on New Year's day,		33 00
	From the Rev. R. S. Storrs,		5 00
	Charity Box,		2 00
	From the first parish in Randolph, contributed on New Year's day,		17 69
20.	From ladies of the Rev. Joseph Searle's Society in Lynnfield, to constitute him a Life Member,		20 00
25.	From members of the second Congregational Society in Medford,		3 00
27.	From the Treasurer of Suffolk Auxiliary Society, viz.		
	Widow's Mite,	$ 1 00	
	Lady,	5 00	6 00
Feb. 1.	From a member of Hanover Church, Boston,		3 00
	From Mrs. W. M. Princeton,	$ 4 00	
	From Mrs. Nickerson, Chilmark, Martha's Vineyard,	5 00	9 00
	From sundries, particulars omitted by the late Treasurer,		50 00
Mar. 24.	Collected at the Monthly Concert for Prayer, in Shrewsbury, Mass. by the hand of Mr. Pratt,	$ 7 30	
April 1.	Of Mrs. Martha and Sarah Palmer, New Rowley,	2 00	9 30
5.	Of Rev. Joseph Goff, by the hands of Mr. E. W. Goff, contributed at the Monthly Concert for Prayer, in Milbury,		23 77
	Of Rev. Joseph Goff, by the hands of Mr. E. W. Goff, contributed principally by ladies in Milbury,		77 23
15.	From the Union Auxiliary D. M. S. By Rev. Mr. Spring,		50 18
	Of Rev. Mr. Sheldon,		2 00
May 2.	Of Rev. S. Spring, Treasurer of the Union Association Auxiliary D. M. S.—viz.		
	Dr. Codman collected in his Society,	$ 50 00	
	His subscription,	50 00	100 00
	Rev. Samuel Gile, from individuals in his Society,	25 00	
	His subscription,	5 00	30 00
	Rev. Daniel Huntington collected in his Society,	25 00	
	His subscription,	5 00	30 00
	Rev. Calvin Hitchcock's subscription,		2 00
	Rev. Ebenezer Gay, collected at Monthly Concert,	20 00	
	His subscription,	2 00	22 00
	Rev. Jonas Perkins collected in his Society,	15 00	
	His subscription,	5 00	20 00
	Rev. Jonathan Curtis collected in his Society,	18 00	
	His subscription,	2 00	20 00
	Rev. Josiah Bent, from the Ladies Praying Society,	15 00	
	His subscription,	2 00	17 00
	Rev. David Brigham's subscription,	2 00	
	Collected at annual meeting of the Auxiliary Society, held at Randolph,	13 61	15 61
	Rev. Samuel Spring from first church in Abington, Domestic Missionary Society Auxiliary to Association,	29 05	
	His subscription,	2 00	31 05
16.	Miss Louisa Damon, Treasurer of the Dedham Domestic Missionary Society Auxiliary to M. D. M. S. by Rev. W. Cogswell,		48 00
	The Female Auxiliary Domestic Missionary Society of Braintree, Rev. R. S. Storrs' Parish,		15 00
20.	A Friend, by Miss E. Prentiss,		2 50
22.	Orleans Ladies and Gentlemen's Association, by Dr. Benj. Seabury, Treasurer,		15 00
29.	Worcester Central Association Auxiliary to the Mass. Domestic Missionary Society, Rev. E. Newell, Treasurer, collected in Oxford and Boylston,		13 05
30.	Rev. John H. Stevens, collected in his society at Stoneham,		9 39
	Mr. John Damon of Reading, South Parish, being for one year's interest on his note,		3 00
	Samuel Pickard, Esq. collected in the first parish, Rowley,		12 05
	Carried forward,		$ 2,349 87

	Brought forward,	$ 2,349 87
	Rev. Willard Holbrook's annual subscription, by hands of Samuel Pickard, Esq.	2 00
	A. F. Homer, Treasurer of the Female Domestic Missionary Society Boston, Auxiliary to Mass. Domestic Missionary Society,	130 00
June 1.	Rev. Paul Litchfield, by Rev. Mr. Cogswell,	8 00
	Female Cent Society South Parish Reading, by Rev. Mr. Reed,	4 63
	Rev. N Cogswell, Treasurer of Auxiliary Domestic Missionary Society of Barnstable,	25 00
June 1.	Female Charitable Society in the first parish Dracut, to constitute the Rev. Joseph Merrill a Life Member,	20 00
2.	A Friend, by Rev. Mr. Putnam,	10 00
	Female Cent Society in the second parish, West Newbury, by Mr. I. Parker,	6 75
16.	Miss Martha Leighton, Treasurer of the Female Charitable Society in Westford, to constitute the Rev. Caleb Blake a Life Member,	20 00
		$ 2,576 25

Contra........CR.

1825.		
July 5.	By cash paid Rev. R. S. Storrs' draft for church in Cohasset,	50 00
Aug. 15.	in favour of Rev. Job Cushman,	24 00
Sept. 16.	of Mr. P. Kimball,	50 00
21.	of Rev. Mr. Torrey,	49 00
Oct. 12.	of Rev. N. Holman,	21 00
14.	of Rev. Mr. Tompkins,	50 00
Nov. 9.	of Rev. Paul Jewett,	42 00
23.	of J. N. Seabury, Esq.	100 00
30.	of Crocker & Brewster,	36 50
Dec. 13.	of Rev. Levi French,	50 00
20.	of William Palfrey, Jr.	6 00
1826.		
Jan. 5.	of Rev. Mr. King,	75 00
10.	of Mr. N. Barker,	50 00
Feb. 3.	Sundry postages,	26
	By cash paid Rev. Mr. Storrs' draft in favour of Rev. Paul. Jewett,	51 00
19.	of S. Bridgewater,	50 00
Mar. 24.	for Leominster,	100 00
	For the second Congregational Church in Waltham,	100 00
April 3.	By cash paid Rev. Mr. Storrs' draft in favour of Rev. Paul Jewett,	35 00
17.	Mr. N. Cobb,	84 00
May 2.	By cash returned Rev. S. Spring, counterfeit bill,	10 00
6.	By cash paid Rev. Mr. Storrs' draft in favor of Mr. F. P. Howland,	28 00
	Rev. J. Curtis,	100 00
	Rev. Mr. Jewett,	35 00
9.	Mr. N. Parker,	50 00
13.	Rev. Mr. Bascom,	7 00
16.	For incidental expenses,	6 00
25.	By cash paid Rev. Mr. Storrs' draft in favor of the Trinitarian Church in Stoughton,	100 00
29.	By cash paid Rev. Mr. Storrs' draft in favor of Mr. Aaron Picket,	75 00
30.	Mr. Levi Packard,	50 00
June 1.	Messrs. M. & I. M. Eddy, Bridgewater,	50 00
	By cash, say New Haven bill returned,	1 00
24.	By cash balance in the Treasury this day,	1040 49
		$ 2,576 25

Boston, June 23, 1826.

Errors Excepted. A. P. CLEVELAND,
Treasurer, pro tem.

Having examined the above account, I hereby certify, that the same is correctly cast and duly vouched, and that there is now a balance in the hands of the Treasurer, pro tem. of ten hundred and forty dollars and forty-nine cents, besides a promissory note on interest of fifty dollars.

Boston, June 24, 1826. JAMES CLAP, Auditor.

Received by the Treasurer for the Western District.

1825.		
June 30.	To Balance due the Society brought forward,	$ 205 05
July 13.	Cash received from Charitable Society, Worthington,	26 06
	Church and Congregation, West Hampton,	10 46
	Hadley,	22 01
Aug. 4.	Hon. Ezra Starkweather, Worthington,	3 00
26.	Contribution from Church and Society in North Brookfield,	23 00
Sept. 21.	Benevolent Society, East Hampton,	7 50
	Church and Society, Westfield,	18 00
	Carried forward,	$ 315 08

	Brought forward,	315 08
Oct. 13.	Contribution by the females of Chester, to constitute the Rev. Mr. Pomeroy a Life Member,	20 00
Nov. 14.	Individuals in Worthington, through Hamp. Chris. Depository,	13 00
21.	Monthly Concert, Lee,	9 00
	Proceeds of a Missionary field, cultivated by Eli Bradley, Jr. (Lee)	7 00
Dec. 1.	At a Monthly Concert, West Springfield, Dea. Eldridge,	5 62
	The annual subscription of Dea. Stephen Carver, Egremont,	2 00
1826.	Dea. Andrew Bacon, Egremont,	2 00
Jan. 10.	Concert of Prayer, East Hampton, Isaac Clapp,	9 56
16.	Contribution from Mr. Field's Society, Stockbridge, (1 counterfeit)	11 75
	Female Ce[illegible] Society,	2 25
May 10.	Longmeadow, by Rev. Mr. Dickinson,	12 13
12.	West Springfield, Hon. John Hooker,	21 25
16.	From Prescott, for supplies in 1824.	31 00
	Pelham, do.	28 00
	Inland Parish in West Springfield for 1824.	36 00
29.	Williamsburgh, by Rev. H. Lord,	11 00
June 2.	Erastus Smith and ten others in Hadley,	20 00
8.	Donation from Dr. Ezra Starkweather, Worthington,	3 00
	Contribution, Rev. Mr. Gridley's congregation, Williamstown,	21 40
12.	First Parish, Springfield, Hon. John Hooker,	54 00
17.	Prescott, Rev. Mr. Osgood,	30 00
24.	Rev. Mr. Wright,	8 00
		$ 673 04

Contra..........*CR.*

1825.		
July 27.	By cash paid Rev. Mr. Prince's order,	$ 84 00
Aug. 3.	Thomas Boutell's do.	50 00
	Alexander Phœnix,	75 00
Oct. 13.	By order, paid Rev. J. B. Cannon, of Gill,	50 00
Nov. 22.	John H. Fowler,	37 50
	Gardner Hayden,	50 00
Dec. 1.	Postage on Dr. Calvin Hyde's letter,	20
1826.		
Feb. 18.	Joseph H. Buck's order.	28 00
May 16.	Paid the Committee's order for printing the Report of 1824, and for other charges of postage, &c.	28 00
	Paid Rev. Otis Lane's order, being the sum appropriated to Holland,	50 00
27.	Paid Rev. Eben. Brown's order, being the sum appropriated to North Wilbraham,	50 00
June 28.	Balance in the hands of the Treasurer and chargeable to him on new acct.	170 34
		$ 673 04

Northampton, June 28, 1826. Errors Excepted. J. C. BATES.

This account has been examined, but the Auditor having deceased, his certificate cannot be entered.

Abstract of receipts and disbursements for the year ending June 28, 1826.

DR.

Amount received from seven Life Members in Eastern District,	$ 140 00	
from sundries in Union Association,	485 64	
from other sources, including balance on hand last year,	1,950 61	$ 2,576 25
from a Life Member in Western District,	20 00	
from other sources in do. including balance on hand last year,	653 04	673 04
		$ 3,249 29

CR.

Cash paid for aid of Churches in Eastern District,	$ 1,482,00	
Counterfeit bills,	11 00	
Incidental expenses, (printing Report for 1825, &c.)	42 76	$ 1,535 76
for aid of Churches in Western District,	474 50	
Incidental expenses, (printing Report for 1824, &c.)	28 20	502 70
Balance in hands of Treasurer of Eastern District,	1,040 49	
do, do. Western District,	170 34	1,210 83
		$ 3,249 29*

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* A considerable portion of this balance had been appropriated, but not called for, when this account was closed.

MINUTES

OF THE

General Association of Massachusetts,

AT THEIR

MEETING AT WORCESTER, JUNE, 1827.

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

AND THE

PASTORAL ADDRESS.

BOSTON:
PRINTED BY CROCKER & BREWSTER,
No. 47, Washington Street.

1827.

EXTRACTS FROM THE MINUTES.

The General Association of Massachusetts convened at the Meeting House of the First Church and Society in Worcester, on Tuesday June 26, 1827, at 5 o'clock, P. M. and was called to order by the Rev. Rodney A. Miller, pastor of the church.

The Association made choice of Rev. Samuel Osgood, Moderator; Rev. Enoch Pond, Scribe; and Rev. Josiah Bent, Jr. Assistant Scribe.

Certificates of delegation were then presented, from which it appeared that the following delegates were present.

From the Berkshire Association,	Rev. Gordon Dorrance, Rev. Sylvester Burt.
From the Mountain Association,	Rev. Joel Wright, Rev. Isaiah Waters.
From the Franklin Association,	Rev. Thomas H. Wood, Rev. Moses Miller.
From the Hampshire Central Association,	Rev. James Taylor, Rev. Jonas Colburn.
From the Hampden Association,	Rev. Samuel Osgood, Rev. Baxter Dickenson.
From the Brookfield Association,	Rev. John Fiske, Rev. Munson G. Gaylord.
From the Worcester Central Association,	Rev. John Clarke, Rev. John Boardman.
From the Worcester North Association,	Rev. Joseph Chickering, Rev. Cyrus Mann.
From the Harmony Association,	Rev. Enoch Pond, Rev. L. Ives Hoadly.

From the Andover Association,	Rev. Samuel Sewall.
From the Haverhill Association,	Rev. Ira Ingraham, Rev. Joseph Merrill.
From the Essex Middle Association,	Rev. Joseph Braman, Rev. Luther F. Dimmick.
From the Salem and Vicinity Association,	Rev. Ebenezer Sperry, Rev. Rodney G. Dennis.
From the Suffolk Association,	Rev. Lyman Beecher, D.D. Rev. Warren Fay.
From the Norfolk Association,	Rev. Jonathan Curtis, Rev. Josiah Bent, Jr.
From the Old Colony Association,	Rev. William Eaton, Rev. Elijah Dexter.
From the Barnstable Association,	Rev. Enoch Pratt, Rev. Benjamin Woodbury.
From the General Assembly of the Presbyterian Church.	Rev. John Chester, D. D. Rev. Robert G. Armstrong.
From the General Association of Connecticut,	Rev. Joshua Leavitt.
From the General Association of New Hampshire,	None.
From the General Convention of Vermont,	Rev. Reuben Smith.
From the Evangelical Consociation of Rhode Island,	None.

Secretary, Rev. Thomas Snell.

Minister of the place, Rev. Rodney A. Miller.

The meeting was opened with prayer by the Moderator. Applications were received from the Middlesex Union Association, and from the Association of Taunton and vicinity, to become connected with this body; which requests, after due inquiry, were granted; and from the Associations the following delegates were recorded as members,

From the Middlesex Union Association,	Rev. David Palmer, Rev. George Fisher.
From the Taunton and Vicinity Association,	Rev. Erastus Maltby. Rev. Enoch Sanford.

Messrs. Fay, Fiske and Snell were appointed a Committee of Arrangements.

Messrs Palmer, Braman and Dorrance were appointed a Committee to audit the Treasurer's accounts.

Messrs. Fay and Mann were appointed a Committee to nominate delegates to foreign ecclesiastical bodies.

Voted that seasons of prayer be observed in this house on the mornings of Wednesday and Thursday of the present week, at 5 o'clock.

A request was received from the Rev. Howard Malcom, agent of the American Sunday School Union, that he may be heard before this body in behalf of said Union. Whereupon voted to attend to the remarks of Mr. Malcom immediately after the session is opened tomorrow morning.

Voted to adjourn, to meet in this place tomorrow morning at 8 o'clock.

Wednesday morning, June 27, 1827. The Association met according to adjournment, and was opened with prayer by the Moderator.

Rev. Mr. Malcom was heard in behalf of the American Sunday School Union; and Messrs. Armstrong, Dickenson and Smith were appointed to consider what measures it is expedient for this Association to take in reference to said Union. This Committee, subsequently, reported the following resolutions, which were adopted, viz.

1. That this Association most cordially approve the object of the American Sunday School Union; and, as its Treasury is reported by the agent as much embarrassed, we earnestly recommend to the members of our churches to make their ministers members for life by the payment of thirty dollars, and to aid in other ways the funds of the Society.

2. That this Association highly approve the methods of conducting Sabbath Schools recommended by the American Union.

3. That we recommend that the Schools in our congregations connect themselves with the national Union, either directly, or through the medium of auxiliary Unions.

The Committee of Arrangements reported in part; and their report was accepted. The Association received such reports as could be obtained from the delegates of the last year to foreign bodies.

Messrs. Braman, Burt, Leavitt, Armstrong and Smith were appointed a Committee to take minutes of the narratives of the state of religion, and prepare a general report.

A request was presented from the General Conference of Maine to be received into connexion with this Association on the same terms as other foreign bodies. Whereupon voted to comply with the request, and that the Committee to nominate delegates to foreign bodies be directed to nominate two delegates to that Conference.

The following question was received: "Has the Committee appointed by the General Association to certify the regular standing of ministers travelling out of the State a right to recommend men, who have been deposed by an Association connected with this body?;" and was answered, unanimously, in the negative.

Messrs. Rockwood, Hoadly and Searle, of the Harmony Association, were appointed a Committee to prepare and report a Pastoral Address for the next year.

Messrs. Crocker & Brewster, printers and booksellers No. 47, Washington Street, Boston, were appointed agents for the Association for the next year.

Messrs. Wisner, Fay and Green were appointed the Committee of publication for the ensuing year.

The Committee appointed by the Association of last year to prepare and report a Pastoral Address, made their report; which was accepted. and the address referred to the Committee of publication.

The Committee appointed the last year to report on the subject of Ecclesiastical Councils, stated that they were not prepared to report. Whereupon voted that the subject be recommitted to the same Committee; and that Dr. Crane, at his request, be excused from serving on this Committee, and that Dr. Beecher and Humphrey, and Mr. Snell be added to the Committee.

The Secretary in compliance with a direction of the Association of last year reported a statement of the Associations, from which delegates have been appointed to foreign bodies, and his report was accepted.

The Committee appointed the last year on the subject of the ordination of Evangelists were discharged from further attention to that subject; and, after discussion, it was voted that an Association of Congregational Ministers, acting in their associated capacity, are authorized to ordain Evangelists.

A communication was received from the General Assembly of the Presbyterian Church, requesting that the plan of intercourse between that body and this Association may be so modified, as that the delegates to each body may hereafter be empowered to sit and deliberate only, but not to vote;* and the subject was referred for consideration to Messrs. Burt, Smith and Dickenson. This Committee subsequently made the following report, which was adopted: That the principles of the compact between the General Assembly and this body have been, in their operation, productive of much good; that there is nothing in them inconsistent with the general design of this Association: therefore Resolved that this body cordially invite a continuance of the friendly intercourse hitherto sustained, on the principles already established.

A communication was received from the General Association of Connecticut, proposing to this Association and other ecclesiastical bodies in New England to unite with that Association in the appointment of a Committee of conference, to prepare a common summary of Christian doctrine as held and professed by the evangelical Congregational ministry of New-England; said summary, when prepared, to be reported to the several ecclesiastical bodies, with reference to such ulterior measures as they may deem expedient for the promotion of the general object of the adoption of such a summary. The subject, after discussion, was referred to Drs. Beecher, Packard and Codman, with instructions to prepare a respectful and affectionate reply to the communication. This Committee subsequently made the following report which was adopted. The Association, having taken into consideration the request of the General Association of Connecticut, are of opinion that although there might be some advantages attending the experiment proposed, the difficulties that would attend it are such as, in the view of this body, render it inexpedient for them to unite in the appointment of the proposed Committee.

The Committee appointed to nominate delegates and substitutes to other ecclesiastical bodies made their report, which was accepted. The appointments were as follows.

To the General Assembly of the Presbyterian Church, to meet at Philadelphia on the third Tuesday in May 1828, Rev. Thomas Shepherd and Rev. Sylvester Holmes; Rev. James Bradford and Rev. Josiah Clarke, their substitutes.

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* When the intercourse between the General Assembly and the General Associations in New England was commenced, it was agreed that delegates from either body to the other should sit and deliberate; but not have the right of voting. A few years after, in consequence of a proposition from the General Assembly, the terms of intercourse were so altered, as to give the delegates to each body the right of voting

To the General Association of Connecticut, to meet at on the third Tuesday in June, 1828, Rev. Enoch Pratt and Rev. Ebenezer Porter, D. D.; Rev. Munson Gaylord and Rev. Ira Ingraham, their substitutes.

To the Evangelical Consociation of Rhode Island, to meet at on the second Tuesday in June, 1828, Rev. Elisha Rockwood and Rev. Joseph Braman: Rev. Reuben Emerson and Rev. Samuel Osgood, their substitutes.

To the General Convention of Vermont, to meet at Montpelier on the second Tuesday of September, 1827, at 2 o' clock, P. M., Rev. Warren Fay and Rev. Jacob W. Eastman; Rev. Samuel Judson and Rev. William Eaton, their substitutes.

To the General Association of New Hampshire, to meet at on the first Tuesday in September, 1827, Rev. Joseph L. Mills and Rev. Horatio Bardwell; Rev. Samuel Gile and Rev. Cyrus Mann, their substitutes.

To the General Conference of Maine, to meet at Gorham on the of 1828, Rev. Benjamin B. Wisner and Rev. Mark Tucker; Rev. Erastus Maltby and Rev. John Fiske, their substitutes.

The following brethren were appointed additional members of the Committee for certifying the regular standing of preachers travelling from the bounds of this Association to other ecclesiastical bodies connected with this, or coming from their limits to us, viz. Rev. Caleb Blake of Westford, Rev. Ira Ingraham of Bradford,—Rev. David T. Kimball of Ipswich, and Rev. Erastus Maltby of Taunton.*

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* By a resolution of the Association of last year this Committee is to consist of one member from each District Association. The present members of the Committee are, Rev. Samuel Shepherd, D. D., of Lenox; Rev. Jonathan L. Pomeroy, of Worthington; Rev. Theophilus Packard, D. D.. of Shelburne; Rev. Mark Tucker of Northampton; Rev. Samuel Osgood, of Springfield; Rev. Micah Stone, of Brookfield; Rev. John Nelson, of Leicester; Rev. Samuel Austin, D. D., of Worcester; Rev. Cyrus Mann, of Westminster; Rev. Caleb Blake, of Westford; Rev. Ira Ingraham, of Bradford; Rev. David T. Kimball, of Ipswich; Rev. Justin Edwards, of Andover; Rev. Brown Emerson, of Salem; Rev. Lyman Beecher, D. D., of Boston; Rev. John Codman, D. D., of Dorchester; Rev. Erastus Maltby, of Taunton; Rev. Sylvester Holmes, of New Bedford; and Rev. Enoch Pratt, of Barnstable.

The Committee for a similar purpose of the General Assembly of the Presbyterian Church are, Rev. Samuel T. Mills, of Moscow, N. Y.; Rev. Henry Axtell, D. D., of Geneva, N. Y.; Rev. John Chester, D. D., of Albany, N. Y.; Rev. Thomas McAuley, LL. D D. D., of the city of New York; Rev. Samuel Miller, D. D., of Princeton, N. J.; Rev. Ashbel Green, D. D. LL. D., of Philadelphia; Rev. Francis Herron, D D., of Pittsburgh, Pa.; Rev. James Culbertson, of Zanesville, Ohio; Rev. Joseph Badger, of Gustavus, Ohio; Rev. John H. Rice, D. D., of Hampden, Sidney, Va.; Rev. John Brackenridge, of Baltimore, Md.; Rev. Alexander McEwin of Abington, Va.; Rev. John Witherspoon, of Hillsborough, N. C.; and Rev. Benjamin M. Palmer. D. D. of Charleston, S. C.

Voted to adjourn to this place at 2 o'clock, P. M.

At 2 o'clock, P. M., the Assosiational sermon was preached by the Rev. Samuel Sewall of the Andover Association, from Coll. iii 17.

After the religious services, narratives of the state of religion were given, in presence of the congregation, by the delegates from the several District Associations.

The Association then, after prayers by the Moderator, adjourned to 8 o'clock tomorrow morning.

Thursday, June 28; the Association met according to adjournment, and was opened with prayer by the Moderator.

The following resolutions on the subject of temperance were proposed and adopted, viz.

1. That we cordially approve of the object and operations of the "American Society for the Promotion of Temperance," and we earnestly hope that the practice of entire abstinence from the use of distilled liquors will become universal.

2. That we will abstain from the use of distilled liquors ourselves; that we will not have them used, except as a medicine in case of bodily infirmity, in our families; that we will not provide them as an article of entertainment for our friends; and that we will, in all suitable ways, discountenance the use of them in the community.

Voted that this Association highly approve of the measures recently adopted at Philadelphia preparatory to the organization of a national institution for promoting the formation and prosperity of Bible Classes; and that the delegates from the several District Associations connected with this body be earnestly requested to comply with a former vote of the General Association, requiring them to give, from year to year, a full account to this body of the Bible Classes in their limits.

The Committee appointed to audit the Treasurer's accounts reported, that they had performed that duty, and found his books correct; and that there was a balance in the Treasury of $37,69; and that the assessment on each member of the several District Associations, for the present year be *fifty cents*. This report was accepted, and the recommendation adopted.

Voted that the next meeting of this Associarion be at Falmouth, in the Barnstable Association, at the Meeting-house of the Rev. Mr. Woodbury.

Voted that the Suffolk Association appoint the preacher for the next year.

Rev. Thomas Snell was unanimously re-elected Secretary for the three ensuing years.

The Committee appointed to take minutes of the accounts of the state of religion in the several District Associations and prepare a general narrative, made their report, which was accepted, and committed to the Committee of Publication, with power to make such alterations and amendments as they may deem proper.

Voted to adjourn till immediately after the business of the Domestic Missionary Society.

The Association having met according to adjournment, Voted to choose a Committee of three to confer with the Massachusetts Missionary Society on the subject of the terms on which a delegation from that Society shall be annually sent to and received by this Association, as proposed in the terms of union recently agreed upon between that Society and the Domestic Missionary Society of Massachusetts. Dr. Codman and Messrs. Storrs and Cogswell were appointed said Committee.

Rev. Dr. Hyde was appointed to preach before the Association the next year on the subject of Domestic Missions, and Dr. Beecher his substitute; and the Secretary directed to notify them of their appointment.

Messrs. Fay and Wisner were appointed a Committee to designate persons to officiate in the administration of the Lord's Supper this afternoon.

Adjourned till the close of the public services in the afternoon.

After the annual sermon before the Domestic Missionary Society in the afternoon, the Association united with the members of that Society, and with a large number of Ministers and Christians from Worcester and vicinity and from different parts of the country, in celebrating the Lord's Supper.

At the close of the religious services the Association resumed their business.

Voted that the thanks of this body be presented to the First Religious Society in Worcester for the use of their house of worship on this occasion; and also to them and to other citizens of this place, for their attention and hospitality to the members of the Association during their present meeting.

The scribe then read his record of the proceedings of the Association, and it was voted to accept the same as a correct account of the doings of this body, and that it be transmitted to the Committee of Publication.

The Association then united in singing a hymn with the Christian Doxology, and in a prayer offered at the request of the Moderator, by the Rev. Mr. Fay; and adjourned sine die.

SAMUEL OSGOOD, *Moderator.*
ENOCH POND, *Scribe.*
JOSIAH BENT, JR. *Assistant Scribe.*

NARRATIVE OF THE STATE OF RELIGION.

This Narrative, it is expected, will be read to each Church and Congregation in Massachusetts in connexion with the General Association, by the Minister or some other suitable person.

In the prosperity of *Zion*, the friends of Christ are deeply interested. The General Association of Massachusetts exhibits its report of the state of religion within its bounds, at this time, with peculiar emotion. We have occasion for gratitude, and for humiliation. God has nourished and brought us up as children; and we have rebelled against him.

The state of things within the limits of this body was never more interesting than at present. The churches in our connexion are nearly all in a state of peace; and *many* of them are rejoicing in the special presence and grace of the Holy Spirit. In some sections of our country error may be abounding and the love of many waxing cold; but here, blessed be God!, the interests of truth are decidedly advancing, the preached gospel is attended with the Holy Ghost sent down from heaven, and multitudes of souls are converted to God.

Most of the churches connected with this Association are supplied with pastors. A few have, in the course of the last year, been vacated, and several have been furnished. Religious instruction, and Christian fellowship, and a spirit of prayer and of persevering effort, have been promoted. The Monthly Concert.

Sabbath Schools, Bible Classes and Benevolent Institutions, are flourishing.

In the Berkshire Association a season of uncommon favour has been enjoyed. From their minutes it appears that more extensive revivals have prevailed than ever before. But a small proportion of the fruits of these revivals have as yet made a profession of religion, viz. in Richmond, about forty; in Stockbridge South, about as many, and in Lenox, one hundred. Of the *seventeen hundred* who have indulged hope, are persons of all ages and descriptions. Many have embraced Christ during this revival who, in previous refreshings, have only hardened their hearts. The work is still advancing with power.

The Mountain Association has also been visited from on high; and in several of its parishes numbers are rejoicing in the hope of eternal life, and many are inquiring what they must do to be saved.

There are in the Franklin Association some special tokens for good. Error is very evidently declining and truth advancing; and, in some places, sinners are turning unto the Lord.

The Hampshire Central Association is deprived, at this time, of the labours of several ministers in the prime of life, by bodily disease. May God restore them, speedily, to health and usefulness. In several societies within the limits of this Association, the convincing and converting influences of the Spirit have been copiously poured out.

In the Hampden and in the Brookfield Associations a few of the towns have, during the past year, enjoyed a measure of special divine influence. In the latter Association, about four hundred have been added to the churches.

In the Worcester Central Association the Lord has been abundantly gracious in indulging some of the churches with tokens of his favour. We bless his name, that he is here so evidently carrying on his work.

The Harmony Association has a full supply of ministers, and in one of its congregations there is at this time a precious revival.

In the Haverhill and in the Andover Associations God is wonderfully blessing and building up Zion, in the establishment of new churches and in the settlement over them of evangelical pastors, and in adding to all the churches such as, we hope, will be saved.

In the Middlesex Union, Essex Middle, and Norfolk Associations, and in that of Salem and vicinity, the state of religion is more than usually interesting. In some of their congregations there are revivals, and in several others God is graciously beginning to work like himself in bringing souls into his kingdom.

In the Old Colony Association, in several places, particularly in Plymouth, after a season of great spiritual dearth, God is again causing the wilderness to be glad, and the desert to rejoice and blossom as the rose.

In the Barnstable and Worcester North Associations, and in that of Taunton and vicinity a similar state of things exists. God is quickening his people, and converting sinners, and repairing the desolations of Zion.

In the Suffolk Association there are thirteen churches, ten of which are now enjoying the special influences of the Spirit, graciously lengthening the cords and strengthening the stakes of Zion. Many have been added to the churches, and many more have, hopefully, been brought out of darkness into marvellous light. Several new places of public worship have recently been built, or are now building. The revival, which began more than a year ago, still continues. May the Lord still prosper this glorious work, till the metropolis of New England, and all the region round about, yea this whole land, shall be filled with the knowledge and glory of the Lord, as the waters cover the sea.

It is also a subject of congratulation, that God has mercifully visited, and is now blessing, our colleges, at Williamstown and Amherst, with the effusions of his Spirit, and that more than forty in each institution have, during the past year, hopefully experienced a change of heart.

The interesting intelligence communicated to the Association by the delegates of other ecclesiastical bodies in connexion with this has greatly increased the joy excited by the communications made at our present meeting, and added to our obligations to magnify the riches of divine grace.

On the whole, the prospect which is opening before the American churches calls for a deep and solemn expression of our gratitude and praise to Him who has done all these great things for us. We would unite, and call on all the churches we represent to unite with us, in exclaiming, "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy and thy truth's sake. Wherefore should the enemy say, Where is now their God? Our God is in the heavens; he hath done whatsoever he hath pleased. O Israel, trust thou in the Lord; he is your Help and your Shield. The Lord hath been mindful of us; he will bless us. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, which made heaven and earth."

PASTORAL ADDRESS.

This address, it is expected, will be read to each church, by its pastor, or some other suitable person.

Christian Brethren,

Never has our anniversary presented greater occasion for gratitude to the Head of the church, for the distinguished blessings which have been richly shed on our Zion. The Most High has been bowing the heavens, and coming down by his spirit, to dwell with men. The present, in a manner unparalleled since the time of the apostles, is an age of revivals,—a period when multitudes are returning to Zion with songs, and everlasting joy upon their heads. The Lord has heard their cries, and visited his people. The displays of his power and grace have often disarmed opposition, silenced the cavils of the Infidel, and caused the most stubborn prejudice and unbelief to acknowledge, concerning the friends of the Redeemer, that God was with them of a truth. While we recognize, with devout thankfulness, the hand of the Lord in these events, we would remember, with deep solicitude, the numerous places on which no rain nor dew of the Spirit has descended, which are withering under the influence of error, or slumbering under the beams of the Sun of righteousness.

The glorious things, which are spoken of Zion, cannot be fully accomplished, until the cloud of mercy shall have ascended over all her towers, and come down with refreshing upon all the heritage of Jacob; until the purifying influence of religion shall have increased and overspread the whole earth. The Spirit is to be poured out upon *all flesh;* the Holy Ghost is to reprove the *world* of sin; and the result will be, the universal triumph of the church and the day of millennial glory. To revivals of religion we look for this consummation, whether they are carried on in the conversion of individuals, or in more copious showers of grace, yielding their hundreds of trophies to redeeming love.

No subject can be presented of greater importance, and you will permit us to address you, Brethren, particularly on THE MEANS OF PROMOTING REVIVALS OF RELIGION, AND THE MOTIVES TO ENGAGE IN THIS MOMENTOUS WORK.

Much depends on the ardor and increase of personal piety. Nothing is more obvious than the necessity of holy zeal in those who would be instrumental in arousing others to the important concerns of their salvation. They whose hearts do not glow with the love of Jesus, who have not had their own souls refreshed from the presence of the Lord, can do nothing effectual towards reviving religion in others. *Preparation must be made in the church* for the coming of the Lord. She must cultivate a spirit of humility, of faith, of deep and fervent piety. Worldliness must give way to spirituality, and a conformity to the will of God, and diligent efforts to reach the highest degree of moral excellence.

Prayer is a powerful means to be employed in promoting the salvation of men. The promises of God, and facts exhibited in the divine government, show his people that, whenever they become importunate, united, and persevering in prayer for the effusion of the Holy Spirit, the blessing will be granted. It is one, which the great Head of the church delights to bestow, and which waits on their believing, fervent requests. Impotent and unworthy as believers are in themselves, the gracious purposes of God have assigned to their prayers an influence to which no limits can be affixed. Let days of humiliation accompany their intercessions, and let these be fervent and importunate; and while they are pleading, they will find occasion to inquire with surprise, "Who are these that fly as a cloud, and as the doves to their windows."

Discipline in the churches is essential to their enjoying the reviving presence and agency of the blessed Spirit. How many portions of Zion have mourned and languished, how many have been deserted of the Comforter, and left as the heath in the desert, for their neglect of discipline! While nothing was done to remove those who were spots in their feasts of charity, who were feeding themselves without fear, the Spirit was grieved, and the door shut against the Saviour. What fellowship hath righteousness with unrighteousness? and what concord hath Christ with Belial? Can the holy One of Israel dwell with allowed sin? Can the Messenger of consolation and hope take up his abode amidst the corruptions of vice and offences which even an unbelieving world condemns? Special divine influences are not to be expected among those who suffer sin on their brethren, who do not labor strenuously to maintain purity in the church. There must be a meek and humble, yet firm and decided, resolution to support the laws of Christ in his visible kingdom. There must be persevering efforts to recover delinquents from the snare into which they have fallen, to maintain the spiritual health of the body of Christ, and take away from it every thing whereby a brother stumbleth, or is offended, or is made weak. For want of such efforts, the sacred enclosures of the church have often been broken down, the unbelieving world has come in to pollute her holy ordinances, the few who loved the Lord Jesus have been fed with the bread of tears, God has hid his face from them, and the dew of heaven has been withheld from refreshing their souls.

Revivals of religion will not be enjoyed without a steady adherence to the great truths of the gospel, and vigorous support of the institutions by which these are most successfully inculcated. *Divine truth* is the medium by which the converting energies of the Holy Spirit are conveyed to the consciences and hearts of men. The more clearly and powerfully the humbling doctrines of the gospel are exhibited and enforced, the greater prospect there is that they will be rendered successful by a special divine influence. Where prevailing popular errors are substituted in their place, spiritual deadness pervades society, and nothing is seen better than a cold and heartless morality, resulting in a rank and luxuriant growth of impiety and infidelity. Divine truth is the instrument by which the cause of God must be advanced, and to this must his people adhere, with a firmness of purpose, which can yield to no difficulties, and will refuse no sacrifices. They must be willing to hazard all consequences in the support and diffusion of the great doctrines of the gospel, knowing that on these rests the hope of a fallen world. God has usually blessed his people in proportion as they have manifested an uncompromising regard for his truth. Conversions were multiplied wherever the apostle to the Gentiles went with this noble purpose, "I am ready not to be bound only, but also to die—for the name of the Lord Jesus." Luther, Knox, and other reformers of the sixteenth century came forward with a resolution to sacrifice all in supporting the great principles of the gospel, and the hand of the Lord wrought with them;

his work revived and was carried on gloriously; and the light of that day is still increasing. The disciples of Jesus are to contend earnestly for the faith once delivered to the saints, and pursue with vigor, measures for inculcating its transforming truths. Among these measures besides the stated ministrations of the word, Bible classes and Sabbath Schools hold a conspicuous place. Many, who are already in heaven, and still more who are advancing to the mansions of bliss, will hail these institutions as the means of their conversion and salvation. But have not Bible Classes, the favored means on which heaven has smiled, been suffered to languish in many of our churches for want of aid to the pastors in supporting them? Have not ministers been left to mourn, that so few, even of families enlisted under the banners of Immanuel, could be persuaded to receive the benefits of biblical instruction? Have not those, who might have become wise unto salvation in the Bible Class, been unnecessarily detained or discouraged from attending? And how many thousands might have been taught in Sabbath Schools, and received impressions of divine truth, lasting as eternity, had the professed followers of Christ done what they could to promote these institutions. They are eminently the beauty of Zion and the glory of the age; and small is the hope that religion will be revived where they are neglected, or have but a feeble and wavering support.

Seasons of refreshing are to be sought by cultivating a benevolent spirit. The cause of benevolence, is the cause of God, and he will bless those who are engaged in its advancement. In watering others, they will be watered; and in sowing bountifully, they shall reap bountifully. Do not facts abundantly testify, that the most extraordinary displays of divine grace have been witnessed in those places which have contributed most liberally for the diffusion of Christian light and knowledge among the nations of the earth? Their pious offerings have returned into their own bosoms, with a rich increase of spiritual treasure. The mighty Redeemer, going forth to victory, has rewarded his friends for all their privations; he has opened the windows of heaven, and poured them out blessings, until there has been scarcely room to receive them. He claims all the resources of his church to accomplish his glorious designs; and the more his people are engaged to do for him, the more they will witness the trophies of his grace, and rejoice in hearing the song of praise ascending from thousands emancipated from sin, and brought into the liberty of the sons of God. Christian benevolence is to unite the followers of the Lamb in one great and glorious enterprise; to bring them to feel that they are the disciples of one Lord; to convince them that their interests and hopes are one, and to prepare them, by mutual love, to rejoice together in the universal reign of Immanuel. He will go forth in the power of his Spirit to revive his work, fast as they are thus prepared to receive the blessing.

Engage then, dear brethren, with one accord and with all your hearts in promoting the great designs of God in the earth. Do you want motives? Considerations of unspeakable moment urge themselves on your attention from every quarter.

Revivals of religion must be multiplied, or thousands and tens of thousands now living in their sins, will go down to the pit, who might become heirs of eternal glory. Amidst the throng who are in the broad road, you see some of your beloved children, or companions, or neighbors; and enlarging your views, you behold millions in the dusky regions of death, hastening to perdition. With what intense emotions should you look on those who are near, and who are afar off, and plead for the Holy Spirit to renew and save them from eternal ruin?

The safety and enlargement of the church depend on revivals of religion. Without them, if her existence should be perpetuated, her ordinances would become lifeless forms, her doors would be open to the enemies of the cross of Christ, and she would soon be a community of mere worldly, unsanctified men. Under the influence of heaven, Zion appears as a city, that is compact together; God is in the midst of her, stretching forth the curtains of her habitations, and creating upon all her dwelling places a cloud of smoke by day, and the shining of a flame of fire by night. Her walls become salvation and her gates praise. The hosts of the Redeemed are marshalled under the banners of the Prince of peace, and advance to new conquests strengthened by his power. Is there a time in the divine counsels, when the church shall embrace all nations and kindreds of the earth; when every other distinction shall be lost in that of Christian, and the responsive song of redeeming love shall be heard in every land? This universal triumph of the Gospel must be the result of a divine influence shed down in revivals of religion. O, then give to the means by which these are promoted, your unwearied diligence, and the full strength of your affections.

The glory of God demands that his work be revived. His attributes shone with distinguished lustre from the cross; and there is a fresh exhibition of them in every renewed soul. Justice and mercy are illustriously displayed in the manner in which sinners are delivered from the curse of the law; holiness and truth are seen preparing them for immortal blessedness, and matchless love triumphs over the hearts of its enemies. What an honor to the Eternal is the return of his revolted subjects, to throw themselves at his feet, to confess their guilt, to commence a course of holy obedience, and to spend the ages of immortality in his delightful service? If the glory of God should be the first wish of your hearts, with what ardor and constancy should you labor to promote these blessed effects?

The Holy Spirit is ready to second all your endeavors, and to crown them with complete success. He is carrying home the simple declaration of truth from the lips of the sabbath school teacher to the hearts of children and youth and making them wise unto salvation. He is descending at the agonizing cry of the pious father and mother in behalf of their beloved offspring. He comes down to cheer the dear missionary of the cross with a rich harvest of souls in the midst of Pagan darkness. He is shedding a heavenly influence on the shores of the Mediteranean, the islands of the Pacific, the plains of India, and the savage tribes of the wilderness. He is descending with a healing power upon our seminaries of learning. He is saying to our churches, "Arise, shine, for thy light is come." How much has every Christian to excite him to the work, which has Omnipotence employed in its advancement? Who will remain inactive in a day like this?

Dear Brethren, why may there not be a revival throughout all our churches before our next anniversary? and why may we not then have occasion for thanksgiving and praise for so glorious a display of sovereign grace? Let every individual resolve, that a general effusion of the Holy Spirit shall not be withholden, for the want of his most agonizing prayers and efforts; and there is reason to believe, that every city and village will become the theatre of divine operations. Contemplate our need of a work so momentous. See the tide of error as yet only beginning to roll back its waves; the churches still groaning under their invaded rights; the jeopardy in which are placed the dearest privileges your fathers purchased with their blood: then arouse to action, every disciple of Jesus. View the souls exposed to death: and shall they endure ages of wrath, because you would not firmly resolve, that "For Zion's sake, you would not hold your peace, and for Jerusalem's sake you would not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Look to the redeemed before the throne; see the joy which shall forever thrill their hearts, and the glory which they shall forever render the Lamb, who was slain; and then say, who shall be wanting in that happy throng, through your negligence? Let heaven behold the church unitedly prostrate before her King; and her light will break forth as the morning, her health will spring forth speedily. "Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

ABSTRACT OF STATISTICAL REPORTS.

The following are the churches, pastors, and numbers of communicants in the several Associations united in the General Association, as reported at its session in June 1827. The numbers of communicants given are, in all cases, on the 1st of Jan. 1827.

BERKSHIRE ASSOCIATION.

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
North Adams,	No pastor,	8	15	23
Becket,	Joseph L. Mills,	30	71	101
Dalton,	Ebenezer Jennings,	15	41	56
Egremont,	Gardiner Hayden,	15	46	61
Great Barrington,	Sylvester Burt,	43	99	142
Lanesborough.	H. B. Hooker,	Not reported.		
Lee,	Alvan Hyde, D. D.	85	158	243
Lenox,	Samuel Shepard, D. D.	107	186	293
North Marlboro',	Hearley Goodwin,			151
South Marlboro',	Alvan Summers,			59
Pittsfield,	Rufus W. Bailey,	Not reported.		
Richmond,	Edwin Dwight,	47	94	141
Sheffield,	James Bradford,	75	185	260
Tyringham,	Joseph H. Dow,	53	95	148
Stockbridge,		59	119	178
West Stockbridge,	No pastor,	14	57	71
North Stockbridge,	N. Shaw,	23	35	58
Williamstown,	Ralph W. Gridley,	Not reported.		
Windsor,	Gordon Dorrance,	27	71	98
Otis,	Jonathan Lee,	22	41	63
Sandersfield,	Levi White,	Not reported.		
		623	1,313	2,146

MOUNTAIN ASSOCIATION.

Chester,	Rufus Pomroy,	70	166	236
Chesterfield,	Isaiah Waters,	38	81	119
Cummington,	Roswell Hawkes,	Not reported.		

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total
Goshen,	Joel Wright,	20	30	50
Hinsdale,	William A. Hawley,	38	64	102
Middlefield,	Jonathan Nash,	30	62	92
Norwich,	Ruggles Woodbridge,	Not reported.		
Plainfield,	Moses Hallock,	46	73	119
Peru,	Joseph M. Brewster,	38	55	93
Worthington,	Jonathan L. Pomeroy,	65	107	172
Washington,	No pastor,	17	33	50
		362	671	1,033

FRANKLIN ASSOCIATION.

Ashfield,	Thomas Shepard,	79	140	219
Barnardstown,	No pastor,	Not reported.		
Buckland,	Benjamin F. Clark,	53	117	170
Charlemont,	Wales Tileston,	Not reported.		
Greenfield, First Church,	No pastor,	"	"	
Greenfield, Sec. Church,	Fowler,	"	"	
Gill,	No pastor,	"	"	
Hawley, Second Church,	" "	"	"	
Conway,	Crosby,	"	"	
Shelburne,	Theophilus Packard, D.D.	"	"	
Heath,	Moses Miller,	72	126	198
Halifax,	Thomas H. Wood,	54	63	117
Colerain,	No pastor,	Not reported.		
Hawley, First Church,	Jonathan Grout,	"	"	
		258	446	704

HAMPSHIRE CENTRAL ASSOCIATION.

Hatfield,	Joseph Lyman, D. D. J. B. Waterbury,	Not reported. "	 "	
Northampton,	Solomon Williams,	"	"	
Westhampton,	Enoch Hale,	95	152	247
Easthampton,	Payson Williston,	68	125	193
Southampton,	Vinson Gould,	140	235	375
Granby, West Church,	Gridley,	Not reported.		
Granby, East Church,	Chester Chapin,	"	"	
Amherst, First Church,	Royal Washburn,	"	"	
Amherst, Second Church,	Nathan Perkins,	"	"	
Amherst, South Church,	Horace B. Chapin,	21	39	60
Williamsburgh,	Henry Lord,	75	143	218
Sunderland,	James Taylor,	33	64	97
Montague,	Aaron Gates,	34	69	103
Hadley,	John Woodbridge, D.D.	Not reported.		
South Hadley,	Artemas Bois,	"	"	
Belchertown,	Lyman Coleman,	155	253	408

Churches.	*Pastors.*	*Communicants.*		
		Males.	**Females.**	**Total.**
Leverett,	Jonas Colburn,	39	54	93
Whateley,	Wells,	Not reported.		
South Deerfield,	No pastor,	“	“	
		660	1,134	1,794

HAMPDEN ASSOCIATION.

No report.

BROOKFIELD ASSOCIATION.

Brimfield,	Joseph Vaill,	70	161	231
Weston,	Munson C. Gaylord,	53	83	136
Sturbridge,	Alvan Bond,	42	120	162
Palmer,	No pastor,	51	109	160
Spencer,	Levi Packard,	22	99	121
Brookfield, South Church,	Micah Stone,	Not reported.		
Brookfield, West Church,	Foote,	“	“	
North Brookfield,	Thomas Snell,	“	“	
New Braintree,	John Fiske,	“	“	
Southbridge,	J. Park,	“	“	
		238	572	810

This Association is said in the remarks which accompanied the statistical report to contain fourteen churches; not even the names, however, of any more than the above were reported to the General Association.

WORCESTER CENTRAL ASSOCIATION.

Oxford,	Ebenezer Newhall,	132
West Boylston,	John Boardman,	117
Leicester,	John Nelson,	85
Shrewsbury,	George Allen,	160
Worcester, First Church,	Rodney A. Miller,	142
Holden,	Horatio Bardwell,	250
Rutland,	Josiah Clarke,	193
Hubbardstown,	Samuel Gay,	130
Boylston,	Samuel Russell,	100
Paxton,	Gaius Conant,	60
		1,369

HARMONY ASSOCIATION.

Northbridge,	John Crane, D. D.	Not reported.		
Uxbridge,	Samuel Judson,	16	54	70
Millbury,	Joseph Goffe,	84	128	212

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
Upton,	Benjamin Wood,	34	45	79
Dudley,	Abiel Williams,	35	80	115
Westborough,	Elisha Rockwood,	59	142	201
Douglass,	David Holman,	40	97	137
Ward,	Enoch Pond,	50	110	160
Worcester, Calvinist Ch.	L. Ives Hoadley,	11	30	41
Sutton,	John Maltby,			157
Grafton,	Moses Searle,	20	55	75
				1,247

WORCESTER NORTH ASSOCIATION.

Westminster,	Cyrus Mann,	65	142	207
Fitchburg,	Rufus A. Putnam,	57	140	197
Philipston,	Joseph Chickering,	60	93	153
Winchendon,	Ebenezer Clark,	77	123	200
Princeton,	Alonzo Phillips,	Not reported.		
Royalston,	Ebenezer Perkins,	"	"	
		259	498	757

MIDDLESEX UNION ASSOCIATION.

No report.

ANDOVER ASSOCIATION.

Andover, South Church,	Justin Edwards,	84	261	345
Andover, West Church,	Jackson,	Not reported.		
Bedford,	Samuel Stearns,	31	67	98
Boxford,	Isaac Briggs,	Not reported.		
Burlington,	Samuel Sewell,	16	43	59
Lynnfield,	Joseph Searle,	9	35	44
Reading, South Parish,	Jared Reid,	65	155	220
South Reading,	Reuben Emerson,			142
Stoneham,	John H. Stevens,	15	52	67
Tewksbury,	Jacob Coggin,	Not reported.		
Wilmington,	Freegrace Reynolds,	"	"	
Woburn,	Joseph Bennett,	47	130	177
				1,153

HAVERHILL ASSOCIATION.

No report.

ESSEX MIDDLE ASSOCIATION.

No report.

ASSOCIATION OF SALEM AND VICINITY.

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
Salem, South Church,	Brown Emerson,	58	215	273
Salem, Tabernacle Ch.	John P. Cleaveland,	Not reported.		
Marblehead, First Ch.	Samuel Dana,	32	174	206
Beverly, Second Church,	Ebenezer Poor,	8	30	38
Beverly, Third Church,	David Oliphant,	58	145	203
Danvers, First Church,	Milton P. Braman,	30	75	105
Danvers, Second Church,	No pastor,	Not reported.		
Lynn, First Church,	Otis Rockwood,	13	45	58
Gloucester, Sandy Bay,	David Jewett,	12	56	68
Manchester,	Samuel M. Emerson,	Not reported,		
Essex,	Robert Crowell,	7	41	48
Wenham,	Ebenezer B. Sperry,	32	53	85
Hamilton,	Joseph B. Felt,	14	41	55
Topsfield,	Rodney G. Dennis,	11	42	53
		275	917	1,192

SUFFOLK ASSOCIATION.

Old South Church, Boston,	Benjamin B. Wisner,	63	337	400
Park St. Church, "	Edward Beecher,			365
Union Church, "	Samuel Green,	73	163	236
Hanover Church, "	Lyman Beecher, D. D.	29	52	81
Green Street, "	William Jenks, D. D,	14	35	49
South Boston,	No pastor,			30
First Ch., Charlestown,	Warren Fay,	62	253	295
First Church, Dedham,	Ebenezer Burgess,	35	125	160
South Church, Dedham,	William Cogswell,	17	85	101
First Church, Newton,	Jonathan Homer, D. D.	19	81	100
Second Church, Newton,	William Greenough,			40
Trinitarian Ch. Waltham,	Sewell Harding,	8	51	59
Second Church, Medford,	Aaron Warner,	16	31	47
				1,963

NORFOLK ASSOCIATION.

Abington, First Church,	No pastor,	Not reported.		
Braintree,	Richard S. Storrs,	26	90	116
Braintree and Weymouth Union Church,	Jonas Perkins,	15	48	63
North Bridgewater,	Daniel Huntington,	66	115	181
Bridgewater, Trin. Ch.	Ebenezer Gay,	25	57	82
Dorchester, Second Ch.	John Codman, D. D.	71	178	249
Easton,	Luther Sheldon,	Not reported.		
Milton,	Samuel Gile,	"	"	
Randolph, First Church,	Calvin Hitchcock,	44	80	124
" Second Church,	David Brigham,	24	37	61
Sharon,	Jonathan Curtis,	15	57	72
Weymouth, First Church,	Josiah Bent, Jr.	17	67	84
		303	729	1,032

ASSOCIATION OF TAUNTON AND VICINITY.

Churches.	*Pastors.*	*Communicants.*		
		Males.	Females.	Total.
Berkley,	Thomas Andros,	30	80	110
Raynham,	Enoch Sanford,	22	75	97
Middleboro,' Second Ch.	John Shaw,	9	30	39
" Third Ch.	Philip Colby,	Not reported.		
Taunton, Trinitarian Ch.	Erastus Maltby,	47	100	147
" West Church,	Alvan Cobb,	Not reported.		
Fall River,	Thomas M. Smith,	11	29	40
Rehoboth,	No pastor,	Not reported.		
Assonet,	"	"	"	
		119	314	433

OLD COLONY ASSOCIATION.

Rochester, 1st and 4th Chs.	Oliver Cobb,	39	107	146
Plymouth, Third Church,	F. Freeman,	19	76	95
" Fourth Church,	B. Whitmore,			93
Plympton,	E. Dexter,	45	56	101
New Bedford,	Sylvester Holmes,	50	100	150
Fairhaven,	William Gould,	7	7	14
Middleboro', First Church,	William Eaton,	60	140	200
Dartmouth,	Jonathan King,	23	55	78
Wareham,	Hemmenway,	Not reported.		
Rochester, West Church,	No report,			
Plymouth, Second Church,	"			
				877

BARNSTABLE ASSOCIATION.

Sandwich, First Church,	D. L. Hunn,	72	168	240
Yarmouth,	N. Cogswell,	35	170	205
Orleans, First Church,	Daniel Johnson,	38	200	238
Dennis, North Church,	No pastor,	40	119	159
" South Church,	John Sanford,	7	49	56
Falmouth, First Church,	Benjamin Hoadley,	43	128	171
" Second Church,	Silas Shores,	21	42	63
Chatham,	Stetson Raymond,	20	160	180
West Barnstable,	Enoch Pratt,	73	145	218
Welfleet,	Timothy Davis,	32	131	163
Nantucket,	No pastor,	20	80	100
Marshpee,	P. Fisk,			20
				1,813

☞ Perhaps some of the ministers to whom this pamphlet shall be sent, will be surprised at the errors or omissions respecting themselves or their churches in the preceding account. The fault, they will please to recollect, is not with the Publishing Committee of the General Association, but with themselves, or with the

Scribe or delegates of their Association. Not a single return was in all respects complete. Several of them were strangely defective and inaccurate. The trouble which is thus occasioned to the Publishing Committee is very great; and yet it is wholly unnecessary, for how very easy would it be for each minister to make a complete return to his Association, and then for complete returns to be made by all the particular Associations? Can a minister answer it to his conscience to occasion, by his negligence, so much labour, and such a waste of time, by those of his brethren to whom the work of making out a general abstract of the statistical reports shall be committed by the General Association?

FORM OF A SCHEDULE FOR THE ANNUAL REPORT OF THE STATE OF THE CHURCHES.

Parish.	Minister.	When settled.	No. of members, Jan. 1, 18			Admissions in 18 .			Removals.			Baptisms.		No. in Sab. Sc.	No. in Bible Class.	Remarks on the general state of Religion in the Parish.
			Males.	Females.	Total.	By Prof.	By Rec.	Tot.	By death.	Dismiss.	Exclu.	Adults.	Infants.			

☞ It is expected that each member of the particular Associations in Massachusetts will make returns agreeably to this form, to his Association at its meeting, next preceding each annual meeting of the General Association, and that the Delegates from each Association will combine all the returns to his Association into one, to be presented to the General Association, *adding up and stating the whole amount in each column, and making the return, in all respects, as complete as possible.*

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS,

AT THEIR SESSION

AT FALMOUTH, JUNE, 1828.

MINUTES

OF THE

General Association of Massachusetts,

AT THEIR

MEETING IN FALMOUTH, JUNE, 1828.

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

AND THE

PASTORAL ADDRESS.

BOSTON:
PRINTED BY CROCKER & BREWSTER,
No. 47, Washington Street.
....
1828.

EXTRACTS FROM THE MINUTES.

The General Association of Massachusetts convened at the Meeting House of the First Church and Society in Falmouth, on Tuesday June 24, 1828, at 5 o'clock P. M. and was called to order by the Rev. Benjamin Woodbury, Pastor of the church.

The Association made choice of the Rev. Nathan Perkins, as Moderator; Rev. L. F. Dimmick, Scribe; and the Rev. Jonathan Bigelow, Assistant Scribe.

Certificates of delegation were then presented, from which it appeared that the following delegates were present.

From the Berkshire Association,	Rev. Alvan Hyde, D. D. Rev. Henry B. Hooker.
From the Mountain Association,	Rev. Joseph M. Brewster.
From the Franklin Association,	Rev. Wales Tileston.
From the Hampshire Central Association	Rev. Nathan Perkins.
From the Hampden Association,	Rev. Reuben S. Hazen, Rev. Dorus Clark.
From the Brookfield Association,	Rev. Joseph I. Foote, Rev. Parsons Cooke.
From the Worcester Central Association.	None.
From the Harmony Association,	None.
From the Worcester North Association,	Rev. Alonzo Phillips.
From the Andover Association,	Rev. Freegrace Reynolds.

From the Haverhill Association,	Rev. Dudley Phelps, Rev. Ira Ingraham.
From the Essex Middle Association,	Rev. L. F. Dimmick.
From the Association of Salem and Vicinity,	Rev. Joseph B. Felt.
From the Suffolk Association,	Rev. Lyman Beecher, D.D. Rev. Ebenezer Burgess.
From the Norfolk Association,	Rev. John Codman, D. D. Rev. Luther Sheldon.
From the Old Colony Association,	Rev. Jonathan Bigelow, Rev. Joshua Barrett.
From the Barnstable Association,	Rev. David L. Hunn, Rev. Nathaniel Cogswell.
From the Association of Taunton and Vicinity,	Rev. Philip Colby, Rev. Alvan Cobb.
From the Middlesex Union Association,	Rev. Phillips Payson, Rev. Samuel H. Tolman.
From the General Assembly of Presbyterian Church,	Rev. Elisha P. Swift, Rev. Charles W. Nassau.
From the General Association of Connecticut,	Rev. Isaac Lewis, Jr.
From the Evangelical Consociation of Rhode Island,	Rev. William H. Smith, Rev. Henry Wight, D. D.
From the General Convention of Congregational and Presbyterian ministers in Vermont,	Rev. Alexander Lovell, Rev. Charles White.
From the General Association of New Hampshire,	None.
From the General Conference of Maine,	Rev. Jonathan Cogswell.

Secretary, Rev. Thomas Snell.

Minister of the place, Rev. Benjamin Woodbury.

The Meeting was opened with prayer by the Moderator. Messrs. Codman, Nassau, and Sheldon, were appointed a Committee of Arrangements.

Messrs. Burgess, Colby, and Foote, were appointed a Committee to audit the Treasurer's accounts.

Messrs. Beecher, Reynolds, and Codman, were appointed a Committee to nominate delegates to Foreign bodies.

Voted, that seasons of prayer be observed in this house Wednesday and Thursday mornings of this week at 5 o'clock.

Voted, that we adjourn to meet in this place tomorrow morning at 8 o'clock. Prayer by the Moderator. Adjourned.

Wednesday, June 25. The Association met at 8 o'clock A. M. according to adjournment, and was opened with prayer by the Moderator.

Messrs. Hunn, Cogswell, and Fish, were appointed a Committee to prepare and report a Pastoral Address for the ensuing year.

Messrs. Crocker & Brewster of Boston, were appointed agents for the Association the ensuing year.

Messrs. Burgess, Wisner, and Fay, were appointed a Committee of publication.

Messrs. Cooke, Swift, Colby, Lovell, and Ingraham, were appointed a Committee to take minutes and prepare a Report of the state of religion.

Messrs. Hyde and Beecher were appointed a Committee to prepare a resolution to be adopted by this body in relation to the intercourse between the General Association and the Massachusetts Missionary Society.

Voted, That the Committee on the subject of Ecclesiastical Councils, be discharged from the further consideration of that subject.

Reports were received from delegates appointed last year to attend several Ecclesiastical Bodies in correspondence with us, which Reports were accepted.

Voted, That the minutes of this Association be hereafter sent to the individual members of the Associations connected with this Body by mail: and that the chairman of the Committee of publication be requested to furnish a list of the names required to our agents in Boston.

Voted, That the Harmony Association be requested to appoint the preacher for the next year.

The following persons were appointed Delegates to the several Ecclesiastical Bodies in correspondence with us. Viz.

To the General Assembly of the Presbyterian Church, Rev. James Bradford, and Rev. Josiah Clark, as primaries; Rev. Lyman Beecher, D. D. and Rev. Daniel Huntington, as substitutes.

To the General Association of Connecticut, Rev. Munson C. Gaylord and Rev. Ebenezer Porter, D. D. as primaries;

Rev. Joseph B. Felt, and Rev. David T. Kimball, as substitutes.

To the Evangelical Consociation of Rhode-Island, Rev. Reuben Emerson and Rev. Samuel Osgood, as primaries; Rev. Ebenezer Burgess and Rev. Ebenezer Gay, as substitutes.

To the General Convention of Vermont, Rev. Samuel Judson and Rev. William Eaton, as primaries; Rev. T. M. Cooley and Rev. Luther Sheldon, as substitutes.

To the General Association of New Hampshire, Rev. Samuel Gile and Rev. Cyrus Mann, as primaries; Rev. Richard S. Storrs and Rev. Philip Colby, as substitutes.

To the General Conference of Maine, Rev. Erastus Maltby and Rev. John Fisk, as primaries; Rev. Jonathan Bigelow and Rev. L. F. Dimmick, as substitutes.

Voted, That the minutes of this body, forwarded to the General Association of Connecticut, be hereafter according to their request sent by mail, under the direction of the Publishing Committee.

Voted, That this body appoint a committee to report during the present session, what measures we ought to adopt for the purpose of promoting the better observance of the Sabbath. And,

That Messrs. Beecher, Codman, Foote, Hyde and Clark, be that Committee.

Voted, That the receipts and expenditures of the Association, with the state of the Treasury, be published each year in connexion with the minutes of this body.

The Committee on the subject of intercourse between the Massachusetts Missionary Society and this body, reported, That on the 28th of June 1827, the General Association, acting as the Domestic Missionary Society, resolved that it is expedient that the Massachusetts Missionary Society and the Domestic Missionary Society of Massachusetts be formed into one Society with the name and under the charter of the Massachusetts Missionary Society: and that the United Society be connected with the American Home Missionary Society: It being understood that the Massachusetts Missionary Society confine itself primarily to domestic missions in the State; that it become Auxiliary to the Home Missionary Society to aid in the collection of funds, the surplus of which, after supplying our own wants, be paid over to the Treasurer of the Home Missionary Society:

That an annual sermon be preached before the General Association on the subject of missions, and a collection taken; the preacher to be appointed by this body:

That Delegates be sent to the Association from the Massachusetts Missionary Society on such terms as may hereafter be agreed upon:

In view of the preceding facts the Committee recommend that the Massachusetts Missionary Society be invited to appoint annually three delegates to sit as members in this body: and that a similar number of delegates from the Association be permitted to sit as members in the annual meeting of the Massachusetts Missionary Society; and that the Society lay before the Association annually a report of their doings.

Voted, That the above report be accepted.

The Committee appointed to audit the Treasurer's accounts, having attended to the duty assigned them, reported that they find his books correct, with a balance in the treasury of $43,03. The Committee recommended that an assessment of fifty cents be made on each member of the several Associations to defray the ordinary expenses of the General Association.

The Committee appointed last year to prepare and report a pastoral Address, made their Report: which was accepted and adopted as the Pastoral Address of this body to the churches with which we are in connexion; and committed to the Committee of publication.

Voted, To adjourn to the close of the public services in the afternoon.

At 2 o'clock P. M. the Sermon before the Association was preached by the Rev. Dr. Beecher, from Numbers xxiii. 23.

After the public services, Narratives were given of the state of religion within our bounds, and within the bounds of the bodies in correspondence with us.

Before the narratives were completed, voted, That the remainder be deferred till tomorrow morning.

Voted, That Messrs. Phillips and Payson have liberty to be absent after the close of this evening's session.

Voted, That Messrs. Swift and Nassau have leave of absence, if they find it expedient, after the close of this evening's session.

Voted, That Messrs. Lewis and Wight have leave of absence, if they find it expedient, after this evening's session.

A motion was received in the words following, viz. Resolved, that the rule, No. 28, in the By-laws of this Association respecting the compensation of delegates to the General Assembly of the Presbyterian Church, be rescinded.

Voted, That this motion be read again tomorrow.

Voted to adjourn till tomorrow morning at 8 o'clock. Prayer by the Moderator, and adjourned.

Thursday morning, June 26. The Association met at 8 o'clock according to adjournment, and was opened with prayer by the Moderator.

The remaining narratives of the state of religion were received.

The Committee appointed to take minutes, and prepare a report of the state of religion, made their Report, which was re-committed to the same Committee with instructions for enlargement.

The motion made yesterday respecting the 28th Rule of the by-laws, was read again; and, it was voted, That that Rule be, and hereby is, rescinded.

A communication was received from the General Assembly of the Presbyterian Church, respecting the principles on which the different bodies shall receive ministers, licentiates, and candidates for licensure, from each other.

Voted, That this subject be referred to a committee of five to report at the present meeting: and that Messrs. Codman, Beecher, Holmes, Burgess and Storrs be this Committee.

The Committee for preparing a report of the state of religion, presented their report enlarged; which was accepted, and committed to the Committee of publication.

Voted, That the next meeting of this Association be held within the bounds of the Andover Association, on the 4th Tuesday of June 1829, at 5 o'clock, P. M.; and that the Rev. Mr. Reynolds be a Committee to consult with the Andover Association as to the particular place within their bounds, and inform immediately the publishing committee, that it may be published in connexion with the minutes.

Voted, That Messrs. Brewster, Hooker and Felt have leave of absence after the close of this morning's session.

The Committee on the communication from the General Assembly of the Presbyterian Church, reported, and the report was accepted.

Voted, That the Report be adopted, and a copy of it be sent, by the Secretary to the General Assembly of the Presbyterian Church.

The Committee on the subject of the Sabbath made the following report.

The Committee appointed on the subject of adopting some measures with respect to promoting the observance of the Sabbath, beg leave to recommend the adoption of the following Resolutions.

Resolved, 1. That this Association cordially approve of the object and principles of "The General Union for promoting the observance of the Christian Sabbath."

Resolved, 2. That this Association hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public, to refrain from all secular employments on that day, from travelling in steam boats, stages, canal boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance, whose owners do not employ them on the Sabbath."

Resolved, 3. That it be recommended to the members of the several Associations connected with this body, to abstain from, travelling on the Sabbath for the accomplishment of ministerial exchanges, except in cases of necessity or mercy; and it is the opinion of this Association, that in the present effort at reformation, none but those cases which are so marked and manifest as to afford no occasion of reproach, should be regarded as exceptions to the general rule.

Resolved, 4. That it be recommended to the friends of the Sabbath, in every town or parish in the Commonwealth to form as early as may be, a Society auxiliary to the General Union, and to give notice thereof to the Corresponding Secretary of the same.

Resolved, 5. That it be recommended to the churches, in connexion with this Association, to maintain a careful watch and an efficient discipline in reference to the violation of the Sabbath by professors of religion.

Voted, That the report be accepted, and passed to the Committee of publication to be published in connexion with the minutes of this body.

Voted, That the Secretary have leave of absence for the remaining sessions of this meeting.

Adjourned till the close of the public services in the afternoon.

At 2 o'clock a Sermon was preached by the Rev. Dr. Hyde, from Luke xii, 21, in behalf of Domestic missions, and a collection taken for the object, amounting to$56,18. —The Lord's Supper was then administered.

The Association was called to order, and it was,

Resolved, That it be earnestly recommended to the several Associations belonging to this body, that they form themselves into Societies Auxiliary to the Massachusetts Missionary Society for the purpose of sustaining the feeble churches, and extending the evangelical cause in this commonwealth.

Voted, That Messrs. Cook, Sheldon, and Bigelow be Delegates from this body to the Massachusetts Missionary Society. Rev. Dr. Beecher was appointed preacher for the next year on domestic missions, and the Rev. Mr. Reynolds his substitute.

Voted, That the thanks of this body be presented to the people of this place for their hospitality, and to the choir of singers for their acceptable services: and that the Rev. Mr. Woodbury be requested to express the same to them.

Voted, That the minutes be accepted as the true minutes of the doings of this Body.

Voted, To adjourn, sine die.

Prayer by the Rev. Mr. White. Adjourned accordingly.

NATHAN PERKINS, *Moderator.*
L. F. DIMMICK, *Scribe.*
J. BIGELOW, *Assistant Scribe.*

NARRATIVE OF THE STATE OF RELIGION.

Never was the cause of Zion in this State in a more interesting position. The reports from various parts of the commonwealth present an assemblage of facts which tell that the Lord is doing a great work. We are furnished with no cause indeed to indulge an inflated, vaunting spirit, and to say that our hand is high. But as we rehearse the events of the past year we find much occasion to speak of the loving kindness of the Lord.

The past year has not been so signally distinguished for revivals of religion in the appropriate sense of the term as the year preceding the past. But if we give the name revival to every advance of the cause of truth and holiness, no year since our churches were planted, has witnessed greater revivals, in an increased degree of enterprise, decision and benevolence. The great work of erecting the spiritual building has in all its departments made a steady and majestic progress.

Nor have the converting influences of the Spirit been withheld. The reports of almost all our associations tell of some churches replenished with these influences, and many bring tidings of precious interest. The revivals, which were the last year recorded as existing in the Berkshire and the Mountain Associations, have continued to a considerable degree into the term embraced in this report, and the fruits of those revivals have been manifested in a spirit of harmony, christian benevolence and energy before unknown. In the Franklin Association two towns are reported as having enjoyed extensive revivals, and one other in which there has been a pleasing work. The Hampshire Association, though not a scene of general revival, has not been without special interposition of God's mercy: one church has been specially visited, and three others present very encouraging appearances: and a revival in the literary institutions at Amherst deserves to be recorded as of a most interesting character. Worcester North Association speaks of the descent of the Holy Spirit in some degree. Essex middle Association numbers several churches in which there are brightening prospects. In the Old Colony Association, four revivals have been in progress, the hopeful subjects of which amount to between two and three hundred. One of the revivals is in Plymouth, on the ground where the first pilgrim church was erected, but where the doctrines of the pilgrims have been sustained by a secession from that church. In Barnstable Association, a revival is now in progress, in the town of Falmouth. In the Association of Taunton and Vicinity, one church is enjoying an extensive work. In the Association of Salem and Vicinity there have been three powerful revivals, in which there have been as many as four hundred hopeful converts. And as in some other associations, a conference of the churches has been formed. In the Norfolk Association, there has been a pleasing revival of religion in the second church in Dorchester during the past year, which has added upwards of sixty to the church. For a few months past, a powerful work of grace has existed in the first church in Weymouth and in the Union Society of Braintree and Weymouth; and there are at present encouraging appearances of increasing religious attention within the bounds of this

Association. The Andover Association speaks of several instances of an interesting work, and many encouraging appearances exist in the Haverhill Association. The Suffolk Association experiences a decided and happy continuance of that work which has so long blessed our metropolis and its vicinity. Inquiry meetings are sustained in numbers and interest, and converts are multiplying. And when we take a general view of this commonwealth in respect to revivals, we find that in many places where we should not say there are decided revivals, there has been a silent and gradual advance of the work of conviction and conversion. If a shower has not descended, the Spirit has been distilling as the dew or the small rain upon the tender herbs.

Our churches have not been without their trials. Some of them have been compelled to abandon the temples where their fathers worshipped, in order to secure to themselves and their children the dispensation of that gospel which their fathers revered. But these trials have been productive of a spirit of christian decision and attachment to the truth, in some good degree approaching to that displayed in the early days of the church. A spirit of union and sympathy has grown out of trials, unparalleled in our history, and of incalculable benefit to the cause of religion. In some associations the churches have, in addition to the usual domestic missionary efforts, adopted a system of mutual assistance, by which they propose to rebuild every waste in their limits and stand or fall together. The past year has witnessed the resuscitation of decayed churches, and the erection of new ones, more than any former year. Missionary operations, Bible classes, Sabbath schools, and all christian enterprizes, are enlisting a deep and progressive interest. In the cause of temperance especially, it is no exaggeration to say that great things have been done.

In all parts of the State an impulse is felt, and in a large portion of the towns, societies have been formed, on the principles of entire abstinence from spirituous liquors. The customs of the community have undergone a salutary change, making the use of spirits as a matter of entertainment, disreputable. In the county of Hampshire, a county-society has been formed, and is now employing an agent in visiting all the towns in the county to form auxiliary associations.

On the subject of the observance of the Sabbath the churches have begun to awake, and an influence is going through them, which it is hoped will redeem the holy day, from the abuse and profanation which it now suffers.

And with regard to all those great principles which affect the interests of men as immortal beings, the public mind is in commotion. There is a spirit of inquiry abroad, a disposition to discuss religious doctrine extending to all classes, which though attended with some unhappy asperities, promises important results. It is a spirit that nought but some mighty power could have kindled, and which that power would not have kindled but for some amazing purposes.

The reports of the state of religion in foreign ecclesiastical bodies in correspondence with this, bring intelligence of an interesting character. They show that our whole country partakes of the same religious impulse and interest which is here felt. The pulsation of christian feeling, and the standard of christian action, seems to be one through every section of the American church.

But after all, there remains yet so much land to be possessed, that we scarcely dare to speak of what has been done. For purposes of gratitude to Him whose is the residue of the Spirit, and to awake a higher zeal, we may say that great things are in progress, and while we say it we will remember that we are but buckling on the harness for a mightier conflict, instead of leading out trophies to celebrate a triumph. And while we do this, a voice from the grave admonishes us, that what we do must be done quickly. A number of our fathers and brethren in the ministry, have, during the past year, been called to an account of their stewardship. Among them it is our painful duty to record the departure of one whose wisdom has contributed much to the deliberations of this body, and who was one of the fathers of American missions. Thus life and death, things present and things to come, conspire to urge us onward in every holy work.

PASTORAL ADDRESS.

Brethren in the Lord,

The General Association, who address you herein, have no authority to dictate to the churches, or impose on them any thing which the churches themselves do not approve and feel disposed to adopt. But in providing for a Pastoral Address, they have thought it proper that "Ministers and Christians" should have their attention annually called by way of counsel and exhortation, to such subjects as from time to time may be most important to the general interests of Zion and the advancement of the Redeemer's kingdom.

It was said in the Address last year, that we never have had "greater occasion for gratitude" than we then had. But if we had greater occasion for gratitude then than formerly, we have no less occasion for it now than we had then. God has always done great things for his church, and his favor has been continued the year past. For, if great and powerful revivals have been less numerous, which may be doubted perhaps, the work of salvation has been advancing in other respects, preparatory, we trust, to wider and more general results.

The cause of Missions, that happy outlet of Christian charity, which, while it flows never diminishes, but alincreases the fountain from which it flows, has been signally blessed. A new gush of the waters has opened for the supply of foreign lands, while the number of small rivers and streamlets from one quarter and another, to refresh the parched places of our own dear country, has been considerably augmented.

When it was judged best, the charities of the Christian public have been combined and simplified, and thus rendered more efficient. New charities also have been instituted for the promotion of new objects, or the furtherance of old ones, general and particular.

While unhappiness remains in limited sections between narrower minds, and the watchmen do not yet see all eye to eye with perfect clearness, the year has, notwithstanding, brought with it an advance of true light and real harmony, which is increasingly cheering. The darkness still lingers in the vallies, but the heavens are more illumined, and those who are favorably situated, see that all enjoy the light of the same sun. Union among all who love our Lord Jesus Christ is more and more apparent. Several great objects are concentrating their influence; and every year combines more and more their counsels, their prayers and their efforts. Besides Missions, there is the education of young men for the Christian Ministry; the circulation of the Bible and of Religious Tracts; the Promotion of Temperance; and, though last, not least, the Sanctification of the Lord's Day:—all these with many local, temporary and occasional objects, have been steadily advancing. The light shines brighter and brighter in every Christian land, and the dawn of a better day, we hope of millennial glory, is beginning to rise in almost every pagan land. A panic has gone through the ranks of the enemies of truth, not only in our own country, but through the world. They can no longer put religion wholly at defiance. It has obtained a hold on a mass of intelligent and influential mind too powerful, with the blessing of God, to be made light of; so that, however reluctantly it may sometimes be rendered, a measure of respect is necessarily secured to it. It sends up its influence in broad and open view to thrones and seats of power; it revives and flourishes in the retreats of earlier and later studies; and where "philosophy" had well nigh put out the light, it rekindles the sacred flame, and guides the inquirer to Jesus the Saviour. We have thus an opening of that blessed day in which, when it shall have fully come, all shall know the Lord from the least to the greatest.

In general, therefore, we have only to press on in the labors, in which with other Christians we are already engaged, diligent in business, fervent in spirit, serving the Lord.

But, Brethren, in relation to ourselves particularly, the work is great, and in some respects, peculiar. We have to sustain our share in what has been glanced at in general, but besides this we have a particular work among ourselves in this commonwealth.

God has done great things for the American church, and the churches in this commonwealth have shared richly in his favor. Some of the brightest ornaments of our country have been our predecessors in the ministry. Once also our "officers were peace and our exactors righteousness." One could wish, moreover, that our "counsellors" might always be "as at the beginning." Personal and household religion were then common and much insisted on in the higher walks of life. The time was, when there was scarcely an exception. The Sabbath too was sacredly regarded. Family government and the inculcation of correct religious sentiments were thought to be of superlative importance. And even the literature of our fathers was sacred "to Christ and the church."

But, "how has the gold become dim, and the most fine gold changed." "In many places where the true light shone, clear and brilliant, that light has been exchanged for an *Ignis Fatuus* which shines only to deceive and lead astray. In the changes to which the best state of human affairs is ever liable, except as God may preserve it, truth has given place to error in doctrine, discipline and manners: and learning, which ought to be a handmaid to piety, has become perverted to the unworthy purpose of abetting irreligion and scepticism. The exhalations of a corrupted moral atmosphere around what ought to be a healthful Fountain, spread with deleterious influence through the whole commonwealth; and not only so, but so abundant are they and strong, that currents of them are carried far beyond our commonwealth, and left to settle here and there, with blighting effect, from Maine to Georgia, from the Atlantic States, back to those west of the Alleghany and the Ohio. So that besides the awakening of one another to greater general effort; besides the conversion of those who, though in evangelical connexion, are yet impenitent; and besides the recovery of churches which have fallen away, we have to recover from its present desecration, our ancient University; and establish there, under some second Shepherd, a correct faith and a living piety.

We need therefore to gird ourselves for the work. It is true "God has begun to turn back the captivity of his people." Within these few years past, much has been accomplished. The public mind has become more enlightened and discriminating. The practical difference between truth and error in religion is more felt than it was. God has blessed his people in taking a stand, and in coming out from the unbelieving, and those who have "contended earnestly for the faith" have been succeeded. The work is advancing in every part of the commonwealth, and we have animating encouragement to hope that, notwithstanding opposition, Zion will be restored.

But, Brethren, the work is not done yet, nor have we ever had greater occasion for humility, watchfulness and prayer, than we have at this moment. Our hope is in God, and we can trust only in him. While Paul must plant and Apollos water, He only can give the increase.

Though God will bless and we have no doubt of it, if Christians will be faithful, it was therefore well moved by a venerable member of the Pastoral Association at its late meeting in Boston, that, "Whereas the interests of religion in the metropolis and its vicinity, are not only vastly important in themselves, but intimately concerned in the welfare of Zion in the commonwealth,—and whereas God has begun to turn back the captivity of his people, and there is much reason to believe, he has answered the prayers which *have* been offered for this object,—Resolved, that we will endeavor to awaken in our own bosoms, and enkindle in the hearts of our churches and of the people of God, a spirit of frequent and fervent *prayer for this city and vicinity*, and for the ancient *University* consecrated by our pious fathers "to Christ and the church."

This resolution passed unanimously, and it is a resolution full of wisdom, piety and benevolence.—It is a wise resolution; for the metropolis and the University are among the great sources of moral influence in the commonwealth, and to secure true religion in these, is to secure it in a great measure throughout the State.—It is a pious resolution; for so far as the captivity of his people is turned back, God only can keep them humble and make them faithful; while for the rest, He only can convince also and convert the wayward, or restrain and overrule their errors. And the resolution is certainly a benevolent one; for, if the great sources of moral influence be not more and more purified—if the people of God in the metropolis and country, do not maintain a humble and dependant walk with God—if God do not restrain and overrule religious error and delusion so as to promote his truth—if He do not convict and convert those who go in the way of death, alas! how many, as we have reason to fear, will go down to death for denying Christ and refusing his salvation.

We do then, Brethren, adopt this resolution of the Pastoral Association as our own, and recommend it earnestly to the churches within our bounds. While every one must be up and doing with his might whatsoever his hand findeth to do, let all "ministers and Christians" pray frequently and fervently for the metropolis and the University, that all may be brought effectually under the influence of "the truth as it is in Jesus."

It should not be deemed a breach of charity that we speak thus plainly. The situation of the churches, the claims of an interested community, and above all, the love of souls, demand it.—We believe in God, and that with Him is the residue of the spirit—The kingdom is his. The Father gave it to the Son; while the Holy Ghost is commissioned by them both to carry the divine purpose into effect—God hears prayer—This has been his memorial in all ages. Through the voluntary and appointed mediation of the Son, the ear of the Father is ever open; and the Holy Spirit is ever ready to help our infirmities with groanings which cannot be uttered.—Nor is it to be concealed, that we do regard the denial of our Lord's Divinity, and the kindred errors of that great first error, a fatal delusion.—Our standing here, moreover, is not a matter of expediency merely, but of duty also. Necessity is laid upon us. God has given us his testimony, and we must receive it. Belief is essential if we would not make God a liar. To resolve it into speculation, and say it has no practical effect is all absurd and vain. If it be not practical why is the whole community at this moment divided on this subject? And why, in consequence of being divided here, are they divided on almost every subject you can name, connected with morality and religion? Why do they want different ministers, and different instructors in schools, and different books? The subject *is* practical, wholly practical, practical in the highest sense.

While we would be thankful, then, for all God has done—and though we cannot but rejoice and be encouraged, since every year brings with it greater union, seriousness, anxiety for souls and prayer on this subject among all the evangelical, yet we would feel and have all "ministers and Christians" feel that, if timely rescue do not prevent, the delusion we deplore, is still working the ruin of many precious souls, for whom the Redeemer shed his blood. We would have it felt and acted upon more and more, that to deny Christ is to deny the foundation. And if any should think us too exclusive and our exhortation too warm, we would say the gospel is necessarily exclusive, and of those whose lives—and of course whose hearts and minds—are not, substantially, under the control of evangelical sentiments, it forbids us to hope well, and requires us to labor to convert them, as being, while they continue as they now are, in a perishing state. On subjects of mere literature, we may hold different opinions with equal moral safety, for nothing is risked but our reputation for learning. Conscience binds no one. But the case is not so in religion. We cannot differ about the person, character, work and doctrines of Jesus Christ, and pass it all by as a matter of speculation, about which we may entertain different sentiments, without guilt and danger, because in these things, unlike all common subjects, we are necessarily and most deeply interested as to duty, and our final acceptance with God.

Not forgetting, therefore, our interest in the great general labors of Christian liberality and effort, nor our own particular individual state before God; but, keeping our hearts with all diligence, and watching thereunto with all prayer and perseverance, we must, both that souls around us may be saved, and that additional friends may be raised up to extend with us a helping hand to the destitute in heathen lands, give ourselves wholly to the work of recovery and upbuilding.

And especially let us feel that our dependence is on God. It is not the usual order of his providence, we know, to allow any one oppression to be indefinitely continued. He suffers Zion to be oppressed, but the day of her reprieve does not tarry; and, having, in any case, begun the work, He usually accomplishes it without unnecessary delay. But he will be inquired of by his people to do it for them. And all along the progress of the work, He will be honored by their humility, faith, love and zeal. He will have the glory; and if at any time his people arrogate it to themselves, or lose the attitude of prayer and praise, the work stops, till they are humbled and brought to repentance.

Let us therefore, Brethren, be not high-minded, but fear. Let us be bold and valiant, but tender hearted and compassionate. Let us be circumspect. Let us watch our hearts and the door of our lips—Let us speak the truth, but let us do it "in love." With meekness and gentleness, with much love for souls and the honor of Christ, let us go forward with increasing confidence in his good pleasure to favor Zion. And in all that we do, let us be weak in ourselves, that we may be strong in the Lord and the power of his might.

Thus doing, our cause shall prosper. The captivity of Zion shall be restored, and those who have not been carried away shall rejoice with them who are returned. God shall again be honored in his true character as Father, Son and Holy Ghost. The truth of Jesus, that we are ruined in ourselves and can find help only in him through repentance and faith, shall again be made to bear on the heart and conscience, where, long since, the perishing have ceased to hear it. Perverted funds shall be faithfully applied to their proper objects; and that portion of our literature and wealth which has been devoted to the defence and propagation of error, shall henceforth be devoted to its rightful use.

Thus restored, there shall spring up a new and gladsome spirit of benevolence and activity in all our churches. It shall go forth to co-operate with every kindred spirit in our country to redeem and sanctify the Sabbath, to spread the word of life, and heralds to proclaim it, to build up the "old wastes," and to supply the destitute; while, besides relieving the necessities of our own country, it shall go abroad and, combining with the same in other countries, shall bless the world, and hasten the time when "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

We speak, Brethren, of great things—But we have a great God on whom to rely, and the prosperity of Zion is ever of old graven on the palms of his hands. Let us arise therefore, and build, for God is with us.

May grace, mercy, and peace be multiplied to all who love our Lord Jesus.

ABSTRACTS OF STATISTICAL REPORTS.

The following are the churches, pastors, and number of communicants in the several Associations united in the General Association, as reported at its session in June, 1828.

BERKSHIRE ASSOCIATION.

Town or Parish.	Minister	Settled.	No. of mem. Jan. 1, 1828			Admissions in 1827			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis	Ex.	Adults	Inf'ts.		
Sheffield,	James Bradford,	Oct. 13. 1813	77	196	273	24	3	27	2	8	0	15	14	133	50
Stockbridge,	David D. Field,	Aug. 25, 1819	68	155	223	54	2	56	0	1	0	25	23	60	30
Stockbridge, N. p.	Nathan Shaw,	Jan. 10, 1827	33	49	82	22	3	25	3	0	0	6	4	151	60
G. Barrington,	Sylvester Burt,	Feb. 12, 1823	51	111	162	18	6	24			0	5	7		
New Marlborough,	Harley Goodwin,	Jan. 4, 1826	66	118	184	33	7	40	4	3	0	14	16	70	
New Marlboro', S. p.	Alvan Somers,	May 11, 1825													
Tyringham,	Joseph W. Dow,	July 10, 1811	63	110	173	32	2	34	2	12	0	9	19	60	Whole Church.
Sandisfield,	Levi White,	June 28, 1798	66	75	141	46	0	46	4	4	0	0	8	100	50
Becket,	Joseph L. Mills,	June 5, 1806	70	124	194	91	1	92	5	4	0	30	50	160	20
Pittsfield,	(Vacant.)		159	271	430	69	10	79	7	5	0	20	25	211	Includ. in S. S.
Lanesborough,	Henry B. Hooker,	May 2, 1827	26	45	71	10	5	15	2	1	0	9	9	100	20
Williamstown,	Ralph W. Gridley,	Oct. 9, 1816	157	277	434	19	5	24	4	26	0	3	49	120	75
Richmond,	Edwin W. Dwight,	Jan. 13, 1819	62	138	200	57	2	59	3	3	0	23	14	220	20
Lenox,	Sam. Shepard, D. D.	April 30, 1795	167	249	416	119	3	122	3	1	0	0	17	205	Includ. in S. S.
Windsor,	Gordon Dorrance,	July 1, 1795	32	76	108	8	4	12	1	2	1	4	9	75	20
Lee,	Alvan Hyde, D. D.	June 6, 1792	129	216	345	106	2	108	2	4	0	40	22	180	80
Dalton,	Ebenezer Jennings,	Sept. 8, 1812	15	87	102	46	7	53	3	4	0	10	20	60	0
W. Stockbridge,	(Vacant.)														0
Otis,	Jonathan Lee,	June 28, 1815	52	77	129	63	0	63	1	8	0	21	32	80	8
Egremont,	Gardner Hayden,	Nov. 23, 1820	15	56	71	8	1	9	1	0	0	3	6	60	0
Savoy,	(Vacant.)		18	39	57	0	0	0	1	1	0	0	1	40	0
Florida,	" "		3	11	14	1	0	1	0	0	0	1	3	0	0
Adams,			7	21	28	2	1	3	0	2	0	1	8	45	15

MOUNTAIN ASSOCIATION.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Plainfield,	Moses Hallock,		64	118	182	64	1	65	1	00	0	30	30	120	00
Middlefield,	Jonathan Nash,														
Worthington,	Jona. L. Pomeroy,					36		36					9		35
Chesterfield,	Isaiah Waters,		45	60		5		5					9	60	20
Goshen,	Joel Wright,		20	30									6		
Hinsdale,	William A. Hawley,														
Cummings,	Roswell Hawks,	1825			200	70		70				20	35		
Norwich,	Ben. R. Woodbridge,				125	2		2		6			20	130	35
Washington,	Caleb Knight,	Dec. 13, 1826	22	49	71	23	3	26	1	4	1	15	9	50	
Peru,	Joseph M. Brewster,	Dec. 22, 1824	43	68	111	13	00	13	3	2	0	5	18	85	20
Chester,	(Vacant.)					213									

FRANKLIN.

Town or Parish.	Minister.	Settled.	Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	No. in Sab. Sc.	No. in B. Class.
Ashfield,	Thomas Shepard,	1819	72	122	194				2	9	1	2	9	222	20
Bernardston,			9	6	15										
Buckland,	Benjamin F. Clarke,	1824	53	115	168	3		3	1	5		1	19	249	40
Charlemont,	Wales Tileston,	1825	24	57	81									160	
Conway,															
Greenfield, 2d p.			27	65	92										
Greenfield, 1st p.			10	46											
Hawley, 1st p.	Jonathan Grant,		48	92	140	1	3	4	2	6			25	200	30
Hawley, 2d p.	(Vacant.)		20	28	48	3	4	7		1				90	
Heath,	Moses Miller,	1804	78	140	218	7		7	6	13		4		500	
Shelburne,	Th. Packard, D. D. Theo. Packard, Jr.	Mar. 12, 1828	39	69	108				2						
Northfield,	Eli Moody,	Nov. 22, 1826	12	42	54	8	3	11	2			2	4	85	30
Gill,															
Colerain,						22									

HAMPSHIRE.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. C.
			Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Amherst, 1st p.	Royal Washburn,	Jan. 1826	47	113	160	37	3	40	1	3		13	29		
Amherst, 2d p.	Nathan Perkins, Jr.	Oct. 1810	83	195	278	77	2	79	2	3	1	24	34	160	
Amherst, S. p.	Horace B. Chapin,	1825	31	57	88	27		27		2		9	5	120	
Amherst, N. p.	Wm. W. Hunt,	Mar. 1827	18	42	60	10	3	13	00	00		3	10	130	
Belchertown,	Lyman Coleman,	1825	161	266	427	22	10	32	5	9		7	30	312	
Deerfield,	Tertius Clark,	1827	36	64	100										
Easthampton,	Payson Williston,		62	125	187	3		3	1				10		
Sunderland,	James Taylor,	1807	34	63	97	4	2	6	1	1		1	16	120	
Westhampton,	Enoch Hale,	1779	94	147	241	0	1	1	4	1	1	0	11	248	
Whateley,	Lemuel P. Bates,	1821			238	5	0	5	3					280	
Williamsburgh,	Henry Lord,	1804	75	146	221	6	2	8	5			2	12	190	

HAMPDEN.

Town or Parish.	Ministers.	Settled.	Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	No. in Sab. Sc.	No. in B. C.
Blandford,	Dorus Clark,		47	105	152										
East Granville,	Timothy W. Cooley,		39	98	137										
West Granville,	Joel Baker,		40	50	90										
Longmeadow,	Baxter Dickinson,		81	181	262										
Ludlow,	Ebenezer B. Wright,		46	87	133										
Monson,	Alfred Ely,		103	233	336										
Montgomery,	John H. Fowler,		22	72	94										
Southwick,	Calvin Foote,		15	47	62										
Springfield, 1st,	Sam'l Osgood, D. D.		128	311	439										
Springfield, 2d,	Alexander Phœnix,		25	45	70										
Westfield,	Isaac Knapp,		80	198	278										
W. Springfield, 1st,	William B. Sprague,		90	155	245										
W. Springfield, Agawam...and Feedinghills,	Reuben S. Hazen,		59	129	188										
W. Springfield, Ire.	(Vacant.)		29	51	80										
North Wilbraham,	John Hyde,		29	60	89										
South Wilbraham,	Moses Warren,		36	76	112										
Tolland,	(Vacant.)		22	45	67										

BROOKFIELD.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. C.
			Males	Females	Total	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Brimfield,	Joseph Vaill,	Feb. 1814	73	167	240	6	3	9	3	7	0				
Brookfield, 1st,	Joseph J. Foot,	Oct. 1826	131	239	370	78	6	84	3	9					
Brookfield, 2d,	Micah Stone,	March, 1801	12	55	67	2		2	2	1	0				
North Brookfield,	Thomas Snell,	June 27, 1798	34	96	130	20		20	6	5					
N. Braintree,	John Fiske,	1796	40	128	168	33	2	35	1		0				
Oakham,	Daniel Tomlinson,				136	9		9	5		0				
Sturbridge,	Alvan Bond,	1819	41	122	163	4	4	8	2	2	3				
Southbridge,	Jason Park,	1816	20	45	65	2	6	8	1	1	0				
Spencer,	Levi Packard,	1826	26	128	144	1	0	1	3	2	0				
Ware, 1st,	A. B. Reed,	1826	74	131	205	62	1	63	2	11	0				
Ware, East,	Parsons Cooke,	1826	44	89	133	45	21	66	2		0				
Western,	M. C. Gaylord,	1816			150				2		1				
Palmer,	Jos. K. Ware,	1827	55	109	164	21		21							
Hardwick,	Martin Tupper,	1828			150										
Barre,	(Vacant,)				40										
Charlton,	John Wilder,	1827			60	283									

HARMONY.

Town or Parish.	Minister.	Settled.	Males	Females	Total	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	No. in Sab. Sc.	No. in B. C.
Northbridge,	John Crane, D. D.		15	40	55	6		6			1				
Millbury,	Joseph Goffe,		88	111	199	30		30		35					
Uxbridge,	Samuel Judson,	1792	17	52	69	3	1	4	3			1	1	90	35
Upton,	Benj. Wood,		35	45	80										
Westborough,	Elisha Rockwood,	1808	51	140	194	2	1	3	4	6			11	202	34
Douglas,	David Holman,	1808	41	96	137	1		1	1			1	6		
Dudley,	Abiel Williams,														
Ward,	Enoch Pond,	1815	50	112	162	5	2	7		2		1	14	90	30
Worcester, Cal. Ch.	L. Ives Hoadly,	1823	21	30	51	13	3	16	1	3		7	6	90	50
Sutton,	John Maltby,	1826	44	103	147	3	1	4	2	6		1	16	140	35
Grafton,	Moses C. Searle,	1826	19	61	80	6	5	11	2	1		5	2	80	30
South Mendon,	Nathaniel Barker,														

MIDDLESEX UNION.

Town or Parish.	Minister.	Settled.	No of mem. Jan. 1, 1828.			Admissions in 1827.			Removals			Baptisms.		No. in S. Sc.	No. in B. C.
			Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Townsend, Con. So.	David Palmer,														
Dunstable,	Samuel H. Tolman,	June, 1822	26	73	99				1	3				50	12
Harvard,	George Fisher,	Sept. 1821	36	94	130	15		15	2	3		12	10	110	50
Pepperill,	James Howe,	Sept. 1822	34	93	131	49		49	4			16	24		
Groton,	John Todd,														
Westford,	(Vacant.)														
Leominster, Calvin.	Phillips Payson,	Nov. 1825	23	51	74	16	4	20	4	6	1	6	7	90	30
Shirley,	(Vacant.)														
Lunenburg,	"														
Boxborough,	"					80									

ANDOVER.

Town or Parish.	Minister.	Settled.	Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	No. in S. Sc.	No. in B. C.
Bedford,	Samuel Stearns,	1796	42	92	134	37		37	1			11	28	100	
Burlington,	Samuel Sewall,	1814	23	61	84	27	1	28	3			7	9	50	40
Woburn,	Joseph Bennet,	1822	135	269	404	212	14	226	2	3		90	67	267	500
Tewksbury,	Jacob Coggin,	1806	34	92	126	34		34	4			10	10	100	96
Wilmington,	Freegrace Reynolds,	1795	19	51	70	6		6	4			1	15	50	
Andover, South,	Milton Badger,	1828													
Boxford,	Isaac Briggs,														
South Reading,	Reuben Emerson,														
Stoneham,	Joseph Searle, Jr.	May 1, 1828	32	67	99	32	2	34	1			16	20	50	30
Reading, South Ch.	Jared Reid,														
Andover, West,	Samuel C. Jackson,	1826				348									
Lowell,	George C. Beckwith,	1827													

HAVERHILL.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals.			Baptisms.		No. in S. Sc.	No. in B. C.
			Males	Females	Total	By Prof.	By Rec.	To.	By death	Dis	Ex	Adults	Inf'ts.		
Haverhill, 1st P.	Dudley Phelps,	Jan. 9, 1828	22	53	75									90	100
Haverhill, E. P.	Mr. Stevens,	(Not settled.)	6	25	31		3	3	1	3			2	36	
Haverhill, N. P.	Moses Welch,	Dec. 1826			60			40						60	30
Boxford,	Peter Eaton, D. D.	Oct. 1789													
Methuen,	Job W. Eastman,														
Dracut,	Joseph Merrill,	1820	28	81	109	12	5	17	3	2		8	4	70	50
Bradford, W. P.	Ira Ingraham,	Dec. 1824	32	80	112	52	2	54	2	6	1	26	13	90	50
Haverhill, W. P.															

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ESSEX MIDDLE.

Town or Parish.	Minister.	Settled.	Males	Females	Total	By Prof.	By Rec.	To.	By death	Dis	Ex	Adults	Inf'ts.	No. in S. Sc.	No. in B. C.
Ipswich, 1st Parish,	D. T. Kimball,	Oct. 8, 1806	25	85	110	3	0	3	4	3			6	100	150
Ipswich, 2d "	Daniel Fitz,	June 28, 1826	15	55	70	15	2	17	4	1	1	3	21	70	65
Rowley, 1st "	Willard Holbrook,	1818	27	71	98	13	1	14				5	9		
Rowley, 2d "	Isaac Braman,	June 7, 1797	13	34	47	0	2	2	0	0	0	0	1	70	20
Byfield P. in New'y,	I. R. Barbour,	Dec. 20, 1827	22	38	60	2	2	4	0	4	0	2	0	55	45
Bradford, E. P.	G. B. Perry,	Sept. 28, 1814	46	76	120	1	0	1	4	0	0	1	3	164	120
W. Newbury, 2d P.	Paul Couch, Jr.	Mar. 21, 1827													
W. Newbury, 1st P.	Henry C. Wright,	June, 1826	10	30	40	6	8	14	0	2	0	0	7	40	50
Amesbury, W. P.	P. S. Eaton,	Sept. 20, 1826	14	30	44	1	0	1	3	3	0	1	7	60	50
Amesbury, E. P.	Benjamin Sawyer,				63									150	
Salisbury, W P.	(Vacant.)														
Newbury, 1st P.	Leonard Withington,														
Newbury, Bellv'le P.	James Miltimore,														
Newburyport, 3d P.	L. F. Dimmick,	Dec. 8, 1819	38	162	200	18	2	20	5	7	0	7	26	200	Susp.

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SALEM.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals.			Baptisms.		No. in S. Sc.	No. in B. C.
			Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Salem, 3d Ch.	Brown Emerson,		60	225	285	15	1	16	3	2	0	8	29	in both 600	200
Salem, Tab. Ch.	Jno. P. Cleaveland,	Feb. 1827	82	322	404	27	9	36	7	6	0	6	14		350
Marblehead, 1st Ch.	Samuel Dana,	Oct. 7, 1801	31	177	208	11	0	11	7	2	0	1	21	195	47
Beverly, 3d Ch.	David Oliphant,	1818	57	150	207	10	0	10	4	4	0	1	24	140	60
Beverly, 2d "	Ebenezer Poor,	Oct. 29, 1823	7	27	34	5	0	5	1	0	0	4	14	50	0
Danvers, 1st "	Milton P. Braman,	April 12, 1826	25	75	100	5	0	5	0	1	0	0	0	100	0
Danvers, 2d "	Geo. Cowles,	Sept. 12, 1827	16	81	97	2	1	3	2	0	0	1	1	110	0
Lynn, 1st,	Otis Rockwood,	July, 1819	12	40	52	2	0	2	1	0	0	1	6	50	0
Gloucester, 5th,	David Jewett,	1805	31	86	117	50	0	50	1	0	0	20	12	260	50
Manchester,	Samuel M. Emerson,	Sept. 12, 1821	32	139	171	76	1	77	4	0	4	30	10	100	80
Essex,	Robert Crowell,	Aug. 14, 1814	6	41	47	0	0	0	0	0	1	0	3	90	80
Wenham,	Ebenezer P. Sperry,	Mar. 29, 1820	33	52	85	3	2	5	4	2	1	0	6	70	40
Hamilton,	Joseph B. Felt,	June 16, 1824	16	43	59	5	0	5	1	0	2	1	11	80	30
Topsfield,	Rodney G. Dennis,	Oct. 4, 1820	11	47	58	3	2	5	2	0	0	2	4	106	0

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SUFFOLK.

Parish.		Minister.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals			Baptisms.		No. in S. sc.	No. in B. C.
				Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis	Ex.	Adults	Inf'ts		
Boston,	O. South Ch.	Benjamin B. Wisner,	Feb. 21, 1821	83	381	464	75	9	84	6	24		30	42	400	200
"	Park st.	Edward Beecher,	Dec. 27, 1826	114	291	405	74		74		39					
"	Union	Samuel Green,	Mar. 26, 1823	67	173	240	60	14	74	5	25	1	14	30	200	150
"	S. Boston	Joy H. Fairchild,	Nov. 22, 1827													
"	Hanover	Lym. Beecher, D.D.	Mar. 23, 1826	82	100	182	141	47	188	1	115					
"	Green st.	William Jenks, D.D.	Oct. 25, 1826	34	102	136	84	14	98	2	6	1	39	56	116	
"	Salem st.	Just. Edwards, D.D.	Jan. 1, 1828	33	64	97									150	
"	Pine st.	T. H. Skinner, D.D.	April 10, 1828	26	19	45									130	
Charlestown,	1st	Warren Fay,	Feb. 23, 1820	67	261	328	39		39	6	7	1	16	19	275	250
Newton,	1st	Jon. Homer, D.D. James Bates,	Feb. 13, 1782 Nov. 14, 1827	40	122	162	72	1	73	2	6		25	43	80	100
"	2d	Wm. Greenough, Lyman Gilbert,	Nov. 8, 1781 July 2, 1828	24	42	66	27	1	28	2			9	18	60	
Dedham,	1st	Ebenezer Burgess,	Mar. 13, 1821	41	133	174	16	4	20		6		7	16	125	50
"	South	Wm. Cogswell,	April 27, 1815	19	91	110	11	2	13				2	17	65	25
Waltham,	T. Con.	Sewall Harding,	Jan. 27, 1821	11	86	97	43	3	46		8		23	6	90	125
Needham,	2d Con.	Thomas Noyes,	July 10, 1799	15	46	61	1		1	1	1		1	9	50	35
Brighton,	Evan.	Geo. W. Blagden,	Dec. 27, 1827													
Medford,	2d Ch.	Aaron Warner,	Sept. 1, 1824	30	60	90	43	2	45		2		8	30	100	50
Cambridgeport,	Ev.	(Vacant.)		7	37	44									50	
Walpole,	4th Ch.	A. Bigelow,	Mar. 12, 1828	8	46	54										

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NORFOLK.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1828.			Admissions in 1827.			Removals			Baptisms.		No. in S. Sc.	No. in B. C.
			Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Dorchester, 2d Ch.	John Codman, D. D.	1808	87	210	297	54	9	63	5	1	2	10	45	175	30
Milton,	Samuel Gile,	1807	21	86	107	8	5	13	3	0	0	2	5	100	40
Braintree,	Richard S. Storrs,	1811	25	89	114	0	0	0	2	0	0	0	10	80	25
Easton,	Luther Sheldon,	1810	45	93	138	0	0	0	0	0	0	0	1	150	
N. Bridgwater,	Daniel Huntington,	1812	67	114	131	1	3	4	3	1	0	1	1		200
Sharon,	Jonathan Curtis,	1825	16	61	77	7	0	7	2	0	0	0	9	50	25
Randolph, 1st Ch.	Calvin Hitchcock,	1821	46	77	123	3	2	5	1	4	1	2	5	153	
B. & W.	Jonas Perkins,	1815	15	48	63	2		2	0	0	0	2	8	115	30
S. Bridgwater,	Ebenezer Gay,	1823	24	59	83	2		2	0	1	0	0	0	50	30
Randolph, 2d Ch.	David Brigham,	1819	26	40	66	6		6	0	0	0	1	8	80	
Weymouth, 1st Ch.	Josiah Bent,	1824	24	86	110	27	0	27	1	0	0	13	19	100	
Hanson,	Freem. P. Howland,	1826	9	22	31	2	3	5	0	1	0	0	1	112	48
Cohasset,	Aaron Picket,	Nov. 15, 1826	6	31	37	4		4	2				6	70	

TAUNTON.

Town or Parish.	Minister.	Settled.	Males	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	No. in S. Sc.	No. in B. C.
Berkley, 1st Con.	Thomas Andros,	Mar. 19, 1788	30	100	130	14		14	1			10	12	140	
Raynham, Ortho.	Enoch Sanford,	Nov. 1823	14	53	67	8		8	2		1	6		110	85
Middleboro', 2d Ch	John Shaw,	July 21, 1819	8	34	42			0	2	2				100	
Middleboro', 3d Ch.	Philip Colby,	Jan. 1, 1817	20	62	82				2	1			1	70	50
Taunton, Trin.	Erastus Maltby,	Jan. 7, 1826	47	106	153	9	4	13	4			6	7	240	175
Taunton, W...,Con.	Alvan Cobb,	April, 1815	23	99	122	12		12	1	1		9	5	120	75
Troy, F. River..Con.	Thomas M. Smith,	Nov. 1826	34	72	106	63	4	67	1			39	10	150	175
Rehoboth,	Thomas Vernon,														
Assonet, Con. Ch. in Freetown,	(Vacant.)		6	24	30			8							

OLD COLONY.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1828			Admissions in 1827.			Removals.			Baptisms.		No. in S. Sc.	No. in B. C.
			Males	Females	Total	By Prof.	By Rec.	To.	By death	Dis	Ex	Adults	Inf'ts.		
Dartmouth,	Jonathan King,	1822	23	55	78								2	80	
New Bedford, N. Ch.	Sylvester Holmes,	1311	72	130	202	32	15	47	2	4	1	13	16	150	30
Fairhaven,	Wm. Gould,	1822	48	130	178	33		33	5		1	10	5	125	15
" Head of the Riv.	(Vacant.)				9										
Rochester, 1st P.	Jonathan Bigelow,	1827	27	75	102	18	8	26		1		11	3	130	75
Rochester, 2d	L. Le Barron and Asahel Cobb,	1826			120		1	1	2					109	20
Rochester, 3d	Ichabod Plaisted,	1827	7	13	20	4	1	5				3		120	
Rochester, 4th	Oliver Cobb,	1799			62	5		5						120	20
Middleboro, 1st P.	William Eaton,	1824	60	140	200	1		1	2	4	2	1	5	150	50
Plympton, 1st P.	Elijah Dexter,	1809	23	66	89	4		4	7	2		1	3	116	139
Wareham,	(Vacant.)		45	115	160									120	25
Carver,	(Vacant.)		25	50	75				1						
Kingston, Evan. Ch.	(Vacant.)				22									50	
Plymouth, 2d P.	Joshua Barrett,	1826	16	48	64	1		1					1	60	
Plymouth, 3d	Frederick Freeman,	1823	37	97	134	64	2	66	2	2				100	20
Plymouth, 4th	Benj. Whittemore,	1819			93	12		12						65	

BARNSTABLE.

Town or Parish.	Minister.	Settled.	Males	Females	Total	By Prof.	By Rec.	To.	By death	Dis	Ex	Adults	Inf'ts.	No. in S. Sc.	No. in B. C.
Welfleet,	J. Davis,		32	134	166	5		5	1				10	100	13
Orleans,	(Vacant.)		38	190	228				2				5	100	
Chatham,	S. Raymond,	1817	20	158	178				2				2	90	
Harwich,	(Vacant.)		8	27	35								2	70	
N. Dennis,	"		10	20	30									35	
S. Dennis,	J. Sanford,	1818	6	54	60	3		3					2		20
Yarmouth,	N. Cogswell,	1822	31	189	220	7		7	7			2	8	180	25
W. Barnstable,	E. Pratt,	1807	82	150	232	1	1	2	8			1	4	150	6
S. Barnstable,	Wm. Harlow,	1827	35	45	80	3	0	3	1	1		1	3	150	
Marshpee,	P. Fish,	1811	5	20	25	4		4				1	9		
E. Falmouth,	S. Shores,	1822	21	43	64	1	1	2					9	170	20
W. Falmouth,	Benj. Woodbury,	1824	42	123	165	4	3	7	7			2	9	200	50
Sandwich,	D. L. Hunn,	1319	65	151	216	3	2	5	1	0	1	0	8	160	45

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FORM OF A SCHEDULE FOR THE ANNUAL REPORT OF THE STATE OF THE CHURCHES.

Parish.	Minister.	When settled.	No. of mem. Jan. 1. 18 .			Admissions in 18 .			Removals.			Baptisms.		No. in S. Sc.	No. in B. C.	Remarks on the general state of Religion in the Parish.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By Death.	Dis.	Ex.	Adults.	Infants.			

☞ It is expected that each member of the particular Associations in Massachusetts will make returns agreeably to this form, to his Association at its meeting, next preceding each annual meeting of the General Association, and that the Delegates from each Association will combine all the returns to his Association into one, to be presented to the General Association, *adding up and stating the whole amount in each column, and making the return, in all respects as complete as possible.*

Rev. Thomas Snell D.D.

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS,

AT THEIR SESSION

IN ANDOVER, JUNE, 1829.

MINUTES

OF THE

General Association of Massachusetts,

AT THEIR

MEETING IN ANDOVER, JUNE 1829,

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

AND THE

PASTORAL ADDRESS.

BOSTON:
PRINTED BY CROCKER & BREWSTER.
No. 47, Washington Street.
....
1829.

MINUTES.

The General Association of Massachusetts assembled in the Meeting House of the South Parish in Andover, on Tuesday, June 23, 1829, at 5 o'clock P. M.—and was called to order by the Rev. Milton Badger, Pastor of the church.

The Association made choice of Rev. Warren Fay, D. D. as Moderator, Rev. Ebenezer Burgess, Scribe, and Rev. John Todd, Assistant Scribe.

The certificates of delegation, being presented and read, gave testimony that the several Associations and other Ecclesiastical Bodies, connected with this Association, were represented by the following Delegates: viz.

Berkshire Association,	Rev. Jonathan Lee.
Mountain Association,	None.
Franklin Association,	Rev. Eli Moody.
Hampshire Association,	Rev. Vinson Gould, Rev. Lyman Coleman.
Hampden Association,	Rev. Alfred Ely, Rev. John Hyde,
Brookfield Association,	Rev. Joseph I. Foote, Rev. Augustus B. Reed.
Harmony Association,	Rev. Moses C. Searle.
Worcester Central Association,	Rev. Horatio Bardwell, Rev. George Allen.
Worcester North Association,	Rev. Alonzo Phillips, Rev. Eber L. Clark.
Middlesex Union Association,	Rev. Phillips Payson, Rev. John Todd.

Andover Association,	Rev. Freegrace Reynolds, Rev. Reuben Emerson.
Haverhill Association,	Rev. Ebenezer Porter, D. D. Rev. Joseph Merrill.
Essex Middle Association,	Rev. Gardner B. Perry, Rev. Leonard Withington.
Association of Salem and Vicinity,	Rev. Joseph B. Felt, Rev. Robert Crowell.
Suffolk North Association,	Rev. Warren Fay, D. D.
Suffolk South Association,	Rev. Ebenezer Burgess.
Norfolk Association,	Rev. Samuel Gile, Rev. Freeman P. Howland.
Association of Taunton and Vicinity,	Rev. Thomas M. Smith, Rev. Thomas Vernon.
Old Colony Association,	Rev. Ichabod Plaisted, Rev. Frederic Freeman.
Barnstable Association,	Rev. Benjamin Woodbury, Rev. David L. Hunn.
Massachusetts Missionary Society,	Rev. R. S. Storrs, Rev. John Codman, D. D. Rev. Lyman Beecher, D. D.

Foreign Bodies.

General Assembly of the Presbyterian Church,	Rev. Andrew Wylie, D. D. Rev. William H. Foote.
General Association of Connecticut,	None.
General Convention of Vermont,	Rev. James F. M'Ewen, Rev. Joseph Tracy, Jr.
General Association of New-Hampshire,	Rev. Ebenezer Hill, Rev. Baxter Perry.
General Conference of Maine,	Rev. Jotham Sewall, Rev. John W. Ellingwood.
Evangelical Consociation of Rhode Island,	None.

Rev. Thomas Snell, D. D. Secretary of this Association, and Rev. Milton Badger, Pastor of the Church, *ex-officio*, members of this Association.

The Rules of the Association were read.

The meeting was opened with prayer by the Moderator.

Rev. Messrs. Snell, Ely, and Bardwell were appointed a Committee of Arrangements.

Rev. Messrs. Porter, Storrs and Foote were appointed a Committee to nominate delegates to Foreign bodies.

Rev. Messrs. Gile, Bardwell and Reynolds were appointed a Committee to audit the Treasurer's accounts.

Rev. Messrs. Smith, Cummings and Maltby of the Taunton Association were appointed a Committee to prepare a Pastoral Address for the next year.

Messrs. Crocker and Brewster of Boston were appointed Agents of this Association for the ensuing year.

A proposal was made to alter the Rule No. 23, in the By-Laws of this Association by omitting the words, "The Clerical Directors of the Massachusetts Missionary Society and,"—leaving the Rule to stand thus,—"The Delegates, who the preceding year attended the meetings of Foreign bodies shall, *ex officio*, have seats as honorary members of the General Association:"—Voted, That this proposed alteration be read a second time to-morrow.

Voted, That meetings for prayer be held in this house on Wednesday and Thursday mornings of this week at five o'clock.

Voted, That the Association adjourn to meet in this house to-morrow morning at eight o'clock. Prayer by the Moderator. Adjourned.

Wednesday, 24th June.

The Association met agreeably to adjournment at eight o'clock, A. M., and was opened with prayer by the Moderator. The minutes of yesterday were read.

Rev. Messrs. Coleman, Wylie, McEwen, Allen and Howland, were appointed a Committee to take Minutes of the Narratives of the State of Religion, and to prepare an abstract for publication.

Rev. Messrs. Snell, Foote and Reed, were appointed a Committee to distribute Reports of Foreign bodies which may be submitted to our disposal.

Rev. Messrs. Burgess, Fay and Codman were appointed the publishing Committee for the present year.

The resolution respecting the amendment of Rule, No. 23, in the By-Laws, was read a second time and passed.

A proposal was made to amend the Rule, No. 25, which was referred to Rev. Messrs. Codman, Ely and Badger as a special Committee to report thereon.

Resolved, as the sense of this body, That it is expedient for the ministers of this Commonwealth to propose to their respective congregations to make a collection on or near the 4th of July, annually, to aid the benevolent and christian enterprise in which the American Colonization Society has embarked.

The Pastoral Address was read and accepted, and committed to Rev. Messrs. Porter, Emerson and Hyde, with discretionary power to revise and prepare it for publication.

The Committee, appointed to nominate Delegates to Foreign bodies, made the following report, which was accepted: viz.

To the General Assembly of the Presbyterian Church, Rev. Lyman Beecher, D. D., and Rev. Daniel Huntington, as primaries; Rev. John Nelson and Rev. Elias Cornelius, as substitutes.

To the General Association of Connecticut, Rev. Joseph B. Felt and Rev. David T. Kimball, as primaries; Rev. Thomas Snell, D. D. and Rev. Eber L. Clark, as substitutes:

To the Evangelical Consociation of Rhode-Island, Rev. Ebenezer Burgess and Rev. Ebenezer Gay, as primaries; Rev. David L. Hunn and Rev. Reuben Emerson, as substitutes.

To the General Convention of Vermont, Rev. Timothy M. Cooley and Rev. Luther Sheldon, as primaries; Rev. Baxter Dickinson and Rev. Frederic Freeman, as substitutes.

To the General Conference of Maine, Rev. Jonathan Bigelow and Rev. Luther F. Dimmick, as primaries; Rev. Moses C. Searle and Rev. Phillips Payson, as substitutes.

To the General Association of New Hampshire, Rev. Richard S. Storrs and Rev. Philip Colby, as primaries; Rev. Isaac R. Barbour and Rev. Ralph W. Gridley, as substitutes.

The Committee, to whom was referred the amendment of the 25th Rule in the By-Laws, made a report, which passed to a second reading to-morrow.

Voted, That the Sermon in behalf of the Domestic Missionary Society be hereafter preached on Wednesday evening.

Voted, That the printed Minutes of this Association be sufficient testimonials of the appointment of Delegates to Foreign bodies.

A communication was received from the General Assembly of the Presbyterian Church, relating to the conditions of intercourse, which was respectfully committed to the Rev. Messrs. Codman, Storrs and Allen to report thereon.

Voted to adjourn to two o'clock P. M. Adjourned.

Wednesday, two o'clock, P. M. The sermon before the Association was preached by the Rev. Joseph Goffe, on Titus iii, 8.

Narratives of the State of Religion were given by the delegates of the several Associations and of other bodies in correspondence with this Association.

Voted to adjourn to eight o'clock to-morrow morning. Prayer by the Moderator. Adjourned.

Thursday, 25th June.

The Association met agreeably to adjournment at eight o'clock, A. M. and was opened with prayer by the Moderator. The minutes of yesterday were read.

The Resolution respecting the amendment of Rule, No. 25, was read a second time and after some discussion was passed.

Art. 25. The Associational sermon shall be delivered on the *forenoon of Thursday at ten o'clock, after which the sacrament of the Lord's Supper shall be administered.* The narratives given by the Delegates of the several Associations, concerning the state of religion and the churches, shall be given on *Wednesday afternoon*, and shall be presented in writing, with a view to obtain an accurate account of the principal facts, not however to prevent any more particular details, which the Delegates may think expedient to add, or the Association to request. The returns with respect to the number in the churches, &c. shall be made out according to a printed schedule of this body, and according to the numbers on the first of January past.

Rev. Mr. Withington had leave of absence.

The report of the Committee on the Treasurer's Accounts was read and accepted. A balance of $56:78 was found in the treasury. The Committee recommend that an assessment of fifty cents be made on each member of the several Associations to defray the ordinary expenses of the General Association.

Resolved, That it is greatly to be desired that there be a more thorough organization of the evangelical churches of this Commonwealth in support of Domestic Missions; and that this body do earnestly recommend to all ministers in its connexion that they take early measures to induce their respective churches to become connected with the Massachusetts Domestic Missionary Society, through the medium of the Associational Auxiliaries.

Addresses in support of Domestic Missions were made by Rev. Messrs. Wylie, Beecher, Storrs, Peters, Pomeroy and Ellis.

Resolved, That this General Association highly approve of the late Resolution of the American Bible Society to supply every destitute family in the United States with a copy of the Bible within two years, and that it be recommended to all connected with this Association to use their best endeavors in their various spheres of action to carry this Resolution into effect.

Addresses in favor of the Bible Society were made by Rev. Messrs. Brigham, Gould and Cox.

Rev. Mr. Hewitt addressed the Association in behalf of the Society for the Promotion of Temperance.

Adjourned to two o'clock, P. M.

The Association met agreeably to adjournment at two o'clock, P. M. The Sermon on Domestic Missions was preached by Rev. Dr. Beecher from Jer. vi, 16. The service was closed with the ministration of the Lord's Supper and a charitable collection to aid the cause of Domestic Missions.

The Committee, to whom was referred the communication from the General Assembly of the Presbyterian Church, made a report, which was accepted and a copy of it ordered to be sent to the permanent Clerk of that body. This Letter contained the following resolutions:

1. Resolved, That the Commissioners of the General Assembly, the present year, to the General Association of Massachusetts, be appointed a Committee of Conference, with a committee who may be appointed by the General Association for the same purpose, with the view of adopting a course on this subject, that may meet the wishes, both of this Assembly, and that Association.

2. Resolved, That the Commissioners from this Assembly to the General Association of Massachusetts for the present year, and for subsequent years, be instructed not to vote in any of the resolves that may come before that body.

3. Resolved, That the delegates to the General Association of Massachusetts be instructed to inform that Association, that while this General Assembly do most cordially accept and approve the expression of their sentiments with regard to candidates, licentiates, and ministers under censure for heresy or immorality; they do also most respectfully and affectionately represent to the Association, that they deem it highly important that it should be considered irregular, that any candidate, licentiate, or minister, whose credentials are withheld on account of the violation of ecclesiastical order, should be received by either of the corresponding bodies.

In reply to the above communication the General Association of Massachusetts, adopted the following Resolutions;—

Resolved, *First*, That this Association, having learned that the existing rule of intercourse with the General Assembly, so far as it respects the right of voting in the legislative and judicial proceedings of that body transcends the power vested in it, do waive their accustomed privilege of voting by their delegates in said body in such proceedings, desiring that as much of the same reciprocal intercourse, which has, for a series of years, so pleasantly existed between said bodies, may continue, as shall not conflict with the fundamental principles of their organization.

Resolved, *Secondly*, That this Association regret that their proceedings on the subject of receiving licentiates, candidates, &c., at the last meeting of the General Association, were not entirely satisfactory to the General Assembly. On the broad ground of heresy and immorality they had no hesitancy in expressing their opinion that it would be irregular for either body to receive licentiates, candidates or ministers without the usual certificates and recommendation, but, as views of christian ministers on the subject of "ecclesiastical order," may honestly differ, and as this Association has no control, either legislative or judicial over the respective Associations of which it is composed, they can only refer the Resolutions of the Assembly on this subject to the particular consideration of the District Associations, with the fullest confidence that on questions of "ecclesiastical order," as well as on every other subject, they will be disposed to meet the views and promote the interests of our highly respected and beloved brethren of the Presbyterian Church.

The Committee, to whom was assigned the duty of making an abstract of the narratives of the state of religion, made their report, which was submitted to the Committee of publication with discretionary power of revision and correction.

Resolved, That such appears to be the state of religion within our limits, as to demand the solemn attention of the members of this body, together with their humble and earnest prayers that God in his mercy would remember and visit our Zion with his reviving grace.

Voted, That the next annual meeting of this Association be held at Groton.

Voted, That the Essex Middle Association appoint the preacher for the next year.

Voted, That the Rev. Mr. Reynolds be the preacher for the next year on Domestic Missions, and that the Rev. Dr. Snell be his substitute.

Voted, That Rev. Messrs. Todd, G. B. Perry and Burgess be delegates to the Domestic Missionary Society.

Voted, That the thanks of this body be presented to the people of this place for their hospitality, and to the choir of singers for their highly finished and acceptable services, and that the Rev. Mr. Badger be requested to express the same to them.

Voted to adjourn *sine die.* Prayer by Rev. Reuben Emerson. Adjourned.

WARREN FAY, *Moderator.*
EBENEZER BURGESS, *Scribe.*
JOHN TODD, *Assistant Scribe.*

NARRATIVE OF THE STATE OF RELIGION.

The record of the state of our churches during the past year is one of joyful and painful interest to the friends of Zion. It contains much of a cheering character to rejoice our hearts and awaken our gratitude to the great Head of the church, while it presents enough to repress our vain confidence and remind us that we ought to rejoice with trembling.

An unusual spirit of christian affection and fellowship has prevailed in our churches, binding them in a peaceful and harmonious union, as delightful in itself as it is honorable to God and auspicious to the interests of religion. Mutual encouragement and aid have been cheerfully rendered to the feeble and destitute churches within our limits, by which the things that remained and were ready to die have been revived and strengthened.

In Barnstable Association two churches have enjoyed a revival of religion under the labors of missionaries, who have been sent to them by the Massachusetts Missionary Society. In one of these a house of worship has been built and an auditory of several hundred collected, where in former years the assembly has not exceeded 30 or 40 worshippers. Several of our churches, which have long been embarrassed by their worldly connexions, have broken these bands asunder, and are now happy in the enjoyment of their religious rights and privileges, while others have been well sustained in their efforts to support the institutions of religion. And though the copious showers of divine grace, which have formerly refreshed this portion of the Lord's vineyard, have been less richly bestowed, still God has not wholly forgotten to be gracious. On some of the churches, He has commanded the dew of his blessing to descend and revive his heritage.

The cause of truth and righteousness we believe is steadily advancing among us, and many circumtances combine to inspire the hope that it is destined still to advance. The influence of Bible Class and Sabbath School instructions is extensive and powerful. Next to the stated preaching of the gospel, these are at once the most general and efficient means of diffusing the knowledge of God, and of perpetuating to future generations the blessings of the gospel. And these means of religious instruction, we are happy to say, are engaging more and more the attention of our churches.

Missions, foreign and domestic, and other institutions, whose high aim is the glory of God and the happiness of man, have, it is believed, lost none of their interest.

On the sanctification of the Sabbath, our churches have during the past year felt in common with the christian community a sensation new and strong. The public mind is beginning to be impressed with the duty of uniting in a systematic and general effort to check the profanation of this sacred day.

The cause of temperance is happily progressive among us. The efforts of its friends during the past year have been attended with unexampled success.

In this righteous cause not a measure has been adopted in vain, and the result of every effort has surpassed expectation. In some of our Associations, societies have been formed in every ecclesiastical society within their limits for the suppression of intemperance, and the day seems to be not far distant when the principle of entire abstinence will have its associated and fearless advocates in every town and village throughout this Commonwealth.

The Reports from foreign ecclesiastical bodies in correspondence with us have been interesting. The churches are represented as generally prosperous, though our sister churches of New England do not speak of seasons of special out-pouring of the Spirit. From the Report of the General Assembly of the Presbyterian Church, we are cheered with the account of revivals in several places where God has appeared in his glory to build up Zion. And generally the delegates from these religious bodies bring us intelligence of the enlargement of their churches as well as of an increased degree of enterprise and liberality in the various departments of Christian benevolence.

But while we thus record the memory of God's great goodness, we are constrained to say that the retrospect of the past is varied with alternations of light and shade, awakening mingled emotions of joy and grief, of painful apprehension as well as of delightful anticipation. Especially do we notice with deep concern a suspension of divine influence in the churches. In vain will Paul plant or Apollos water, except God give the increase. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Wealth, learning and eloquence, the external prosperity of the church and the ministration of ordinances,—will not effectually secure the salvation of sinners without the agency and blessing of God.

What will be the history of the churches in succeeding years, if the reviving influences of the Spirit should be withheld! We feel that as ministers of the gospel we have reason for self-examination and prayer. As the watchmen of Israel, we are solemnly required to send out the warning to the churches, and to call upon the people of God to raise unto Him their fervent and united intercessions in behalf of Zion.

PASTORAL LETTER,

ADDRESSED TO THE CHURCHES IN CONNEXION WITH THE GENERAL ASSOCIATION OF MASSACHUSETTS.

Beloved Brethren,

The season has again returned, when it has been customary to call your attention to some of those subjects, which are nearly connected with your spiritual welfare. And permit us to say, that it is with feelings of no common interest, that the responsibility of performing this service is once more assumed.

Through Divine favour, we are still permitted to speak of the loving kindness of our heavenly Father, and to utter abundantly the memory of his great goodness. It should be, and we trust is regarded as matter of mutual congratulation, that we are permitted to live at so interesting a period of the world, and in a portion of it which has been so signally the scene of God's wonders. On our churches have heretofore fallen, "as the dew of heaven, and as the dew that descended of old upon the mountains of Zion," showers of gracious influence; and they have been "increased with the increase of God."

A spirit of benevolent enterprise has, in consequence, been waked up, and combined efforts called forth, and the strong holds of Satan fearlessly assailed. The cause of humanity at home, and the cause of missions abroad, have secured in their favour an array of influence, so powerful and widely extended, as to encourage the expectation of their ultimate triumph. The day in which we live, is certainly fraught with anticipations of great and good things to come. Christians are beginning to feel that they are the stewards of God's heritage, and that there is a manifest impropriety in their seeking exclusively every one his own things. Indeed, there never was a time, probably, since the days of the Apostles, when it could be said of the followers of Christ, with so much truth as now, that "no man liveth to himself."

The impulse which has been given to the churches must, we think, have been imparted by Him, who "seeth the end from the beginning," and "who worketh all things after the counsel of his own will." To this conclusion we are led, partly by a recurrence to divine promise, and partly by the consideration that good is now attempted on a magnificent scale. The church, in her benevolent movements, seems to be circumscribed within no limits, save those of the habitable globe. Nor are her schemes of benevolence, less various, than they are grand. There is scarcely a subject involving either the present or future good of man, which is not thoroughly investigated, and in reference to which, means are not put in requisition for the accomplishment of the end proposed. And so powerful and widely extended is the combination of christian benevolence, and of christian zeal, now employed, in forwarding the various enterprises of the age, that we cannot doubt that a mighty moral revolution will soon be effected. In prospect of such an event, who that loves the cause of Zion can do otherwise than rejoice? Surely there is advancing for the church, a golden age,—an age, in which she shall no longer be impeded in her progress by internal discord—in which she shall no longer be grieved by the jealousies of professed friends, and no longer annoyed by the sneers of an infidel world. And, Brethren, when we look at our churches and contemplate the amount of moral power which they have begun already to employ—and successfully to employ, in forwarding the objects of christian enterprise which now engage their attention, we cannot withhold an expression of thanksgiving to God, that you are permitted, with us, to live at such a time as this, and to co-operate with the great head of the church, in accelerating the rising glories of his empire.

But, while we gratefully recognize the finger of God in the present moral movements of the Christian world, and congratulate you, on the ground you are permitted to occupy, as the visible members of Christ's kingdom—we think there are some considerations, having a bearing on the present state of the churches, which should not be overlooked,—considerations suited to remind you that the time has not yet come to sound the note of triumph.

Brethren, it is to us matter of grief, and sometimes of fearful alarm, that there is, notwithstanding the active zeal that prevails, so much apathy in many of our churches.

We tremble when we see or think we see within the walls of Zion, a manifest lack of christian order, —an undue conformity to the spirit and practice of the world,—and an extensive backwardness to come up to the help of the Lord against the mighty; against the mighty, brethren,—for powerful is that combined army which has long been strengthening itself "against the Lord, and against his anointed,"—and fierce and terrible if we do not misapprehend the aspect of present movements, will be the onset of that army, before its final overthrow. How important, then, that the little band of adherents to the King of Zion, be marshalled, and clad in the panoply of the gospel!

But there is another consideration which awakens, and which more than any other awakens alarm. Those life-giving influences, which have long pervaded our churches, are to a lamentable extent withholden. Revivals of religion, those blessed harbingers of peace and prosperity to Zion, have recently to an unusual degree, declined among us. And the consequence of such declension, brethren, should it continue, it is not difficult to predict.

And, brethren, is there no reason to apprehend that such declension may continue to spread; and that churches, now reputed orthodox, may gradually lose their distinctive character, as the friends of truth and of experimental piety, and ultimately become no other than communities of this world? We tremble, brethren, when we make this appeal. And yet we hope in God, that the churches generally, instead of declining, are becoming more and more settled and grounded in the truth; are rising higher and higher in their holy attainments; and that the time is not distant, when their light shall burst forth in such unclouded splendor, as to dispel, forever, the moral darkness that now surrounds them.

Brethren, would you hail, as a new æra in the church's existence, such joyous consummation? It is the glory of every christian, that he may contribute something to hasten its progress. Will you not then, influenced by a desire to do what you can for the honour of God and for the prosperity of his kingdom, permit a word of exhortation?

1. ADHERE TO DIVINE TRUTH.

Beware of that false and dangerous sentiment, "It is no matter what a man believes, if he be but sincere." It is of the highest importance that christians, both believe and love the truth—the truth as it is in Jesus; that they be rooted and grounded in the fundamental principles of our holy religion. How else shall they be distinguished from the avowed or concealed enemies of the gospel? Between the kingdom of light and the kingdom of darkness, there is a broad line of demarcation; and it should be rendered visible, by the enlightened and steady adherence of the friends of Christ, to the truth. How else can they assume and maintain that stability of christian character, so needful to give permanency to the church, and to her magnificent and diversified movements? In order to secure an adherence to divine truth, christians must study divine truth—they must grow in knowledge and in understanding. They must be sure that they have derived their religious sentiments, not so much from the formularies and articles of the church with which they stand connected—not so much from the representations of a favourite teacher, as from the lively oracles of God, humbly, devoutly and perseveringly investigated. Then, instead of being unsettled, liable to be borne away by every wind of doctrine, and the cunning craftiness of those who lie in wait to deceive, they will stand unmoved amid the conflicting elements of the moral world, and be prepared to testify with a confidence not to be shaken—that great is truth and that it will prevail.

2. Be steadfast.

The day may not be distant, which will put the faith and the patience, and all the christian graces of God's people to a severe trial. The contest between truth and error, long since commenced, is now in progress; and till Satan is bound, there is little reason to anticipate even a temporary peace. And brethren, will you desert the standard under which you are enlisted, and flee at the approach of the enemy? Will you turn traitors to the cause of God? O brethren, steadfast must you remain, even unto death, though called to contend with a host in arms against Jehovah.

Faithful must you continue, till your discharge, sealed by the great Captain of your salvation, is put into your hands, and with it as a reward for your fidelity a crown of immortal life.

With new courage, then, and with holier zeal brace yourselves to your work and go forward. He, under whose banner you serve, is almighty. He will aid and defend you, and ultimately make you more than conquerors. "Be ye, therefore, steadfast,—unmovable, always abounding in the work of the Lord."

3. Be united.

A kingdom divided against itself cannot stand. If you would see the church rise in beauty and in excellence, and reflect her glory on the darkness of man's native condition, be united. Maintain unity of faith, unity of feeling, and unity of action. "Be not carried about with diverse and strange doctrines; but with one heart and with one mind, strive together for pre-eminence in doing good. Regard each other's spiritual welfare, and "provoke unto love and good works, and so fulfil the law of Christ."

Finally, brethren, be much in prayer. "Prayer moves the hand that moves the world." In no respect, probably, is there a greater amount of power lost to the church, than in her neglect of this duty. Think of this, brethren, and stir up within you the spirit of holy importunity.

Remember Jacob, wrestling with the angel of God. Remember Aaron and Hur, who stayed up the hands of meek and suppliant Moses; and lift up your hearts to the enthroned Saviour. As pastors of the churches, we would say, in the language of Paul, "Brethren, pray for us;" and in the language of David, we would say, "pray for the peace of Jerusalem." O! awake to this duty, and may the language of your hearts, henceforth be, "If I forget thee, O Jerusalem, let my right hand forget her cunning—if I do not remember thee, let my tongue cleave to the roof of my mouth."

TREASURER'S ACCOUNTS.

General Association of Massachusetts in account with Thomas Snell, Treasurer.

		Cr.
June, 1829. By balance in the Treasury,		$48 03
By monies received from the respective Associations, as follows:—		
Berkshire,	$9 50	
Franklin,	4 50	
Hampshire, Central,	9 00	
Hampden,	6 50	
Brookfield,	7 50	
Worcester, Central,	5 00	
Worcester, North,	3 00	
Harmony,	6 00	
Middlesex Union,	2 50	
Taunton and Vicinity,	4 50	
Haverhill,	2 50	
Andover,	7 00	
Essex, Middle,	6 00	
Salem and Vicinity,	6 00	
North Suffolk,	5 00	
South Suffolk,	4 50	
Norfolk,	7 00	
Old Colony,	5 50	
Barnstable,	3 00	
	$104 50	104 50
		$152 53
Contra Dr.		
June, 1829. To paid to Messrs. Crocker & Brewster, Agents for General Association for printing the Minutes of 1828,	$87 25	
To travelling expenses of Secretary,	8 50	$95 75
Balance in the Treasury,		$56 78

ABSTRACTS OF STATISTICAL REPORTS.

The following are the churches, pastors, and number of communicants in the several Associations united in the General Association, as reported at its session in June, 1829.

BERKSHIRE ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals in 1828.			Baptisms 1828.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Stockbridge,	David D. Field,	Aug. 25, 1819	65	154	219	3	3	6	3	7	0	0	7	180	25
Stockbridge, N. p.	Nathan Shaw,	Jan. 10, 1827	33	51	84	3	1	4	1	1	0	2	1	80	30
Sheffield,	James Bradford,	Oct. 13, 1813	81	198	279	7	2	9	3	4	0	2	8	130	125
G. Barrington,	Sylvester Burt,	Feb. 12, 1823	52	119	171	8	7	15	0	5	1	3	20	240	60
New Marlborough,	Harley Goodwin,	Jan. 4, 1826	68	131	199	28	1	29	2	11	1	14	25	80	0
New Marlboro', S. p.	(Vacant.)		25	44	69	7	1	8	2	3	0	3	1	42	42
Tyringham,	Joseph W. Dow,	July 10, 1811	62	106	168	1	1	2	2	4	1	0	3	60	0
Sandisfield,	Levi White,	June 28, 1798	80	125	205	1	2	3	5	3	0	0	17	110	30
Becket,	Joseph L. Mills,	June 5, 1806	69	125	194	5	1	6	1	5	0	2	26	200	20
Pittsfield,	Henry P. Tappan,	Sept. 17, 1828	165	398	563	17	4	21	0	6	0				
Lanesborough,	Henry B. Hooker,	May 2, 1827	25	49	74	3	0	3	3	1	0	2	7	100	30
Williamstown,	Ralph W. Gridley,	Oct. 9, 1816	157	269	426	4	4	8	4	12	1	0	33	315	0
Richmond,	Edwin W. Dwight,	Jan. 13, 1819	63	137	200	4	0	4	2	2	0	2	14	100	20
Lenox,	Sam. Shepard, D. D.	April 30, 1795	163	245	408	2	1	3	3	8	0	0	21	250	0
Windsor,	Gordon Dorrance,	July 1, 1795	35	79	114	10	1	11	3	2	0	4	6	130	
Lee,	Alvan Hyde, D. D.	June 6, 1792	137	224	361	21	6	27	8	3	0	8	38	230	70
Dalton,	Ebenezer Jennings,	Sept. 8, 1802	28	74	102	6	1	7	4	4	0	0	10	50	0
W. Stockbridge,	Munson C. Gaylord,	Feb. 3, 1829	20	70	90	5	4	9	1	4	0	2	0	30	0
Otis,	Jonathan Lee,	June 28, 1815	53	77	130	4	3	7	2	4	0	3	13	90	10
Egremont,	Gardner Hayden,	Nov. 23, 1820	13	48	61	2	0	2	1	1	1	2	8	60	10
Savoy,	(Vacant.)		18	38	56	0	0	0	0	1	0	0	1	0	25
Florida,	(Vacant.)		3	12	15	0	1	1	0	0	0	0	1	9	0
Adams,	John W. Yeomans,	Nov. 12, 1828	10	18	28	1	2	3	0	3	0	1		60	45
		Total	1425	2791	4216	142	46	188	50	94	5	50	260	2546	542

MOUNTAIN ASSOCIATION—as reported in 1828.

Town or Parish.	Minister.	Settled.	No. of mem. Jan.1, 1828.			Admissions in 1827.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.		
Plainfield,	Moses Hallock,		64	118	182	64	1	65	1	0	0	30	30	120	0
Middlefield,	Jonathan Nash,														
Worthington,	Jona. L. Pomeroy,					36		36					9		35
Chesterfield,	Isaiah Waters,		45	60	105	5		5					9	60	20
Goshen,	Joel Wright,		20	30	50								6		
Hinsdale,	William A. Hawley,														
Cummings,	Roswell Hawks,	1825			200	70		70				20	35		
Norwich,	Ben. R. Woodbrigde,				125	2		2		6			20	130	35
Washington,	Caleb Knight,	Dec. 13, 1826	22	49	71	23	3	26	1	4	1	15	9	50	
Peru,	Joseph M. Brewster,	Dec. 22, 1824	43	63	111	13	00	13	3	2	0	5	18	85	20
Chester,	(Vacant.)														
			194	325	844	213	4	217	5	12	1	70	136	385	110

FRANKLIN.

Town or Parish.	Minister.	Settled.	Males	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.	No. in Sab. Sc.	No. in B. Class.
Ashfield,	Thomas Shepard,	June, 1819	78	139	217	18	7	25	2	0	0	8	7	350	20
Bernardston,	(Vacant)		8	6	14	0	0	0	1	0	0	0	2	40	10
Buckland,	Benjamin F. Clarke,	Feb. 4, 1824	53	122	175	11	4	15	1	2	1	5	17	0	25
Charlemont,	Wales Tileston,	Mar. 16, 1825	28	63	91	22	2	24	3	7	0	6	12	250	0
Colerain,	(Vacant.)		6	36	42	12	2	14	0	1	0	4	0	100	12
Conway,	Daniel Crosby,	Jan. 31, 1827	77	166	243	38	2	40	6	3		9	21	400	80
Greenfield, 1st p.	(Vacant.)		12	37	49	0	0	0	3	4	0	0	1	40	35
Greenfield, 2d p.	Caleb S. Henry,	Jan. 21, 1829	28	62	90	1	2	3	1	3	0	0	2	100	0
Hawley, 1st p.	Jonathan Grout,	Oct. 23, 1793	56	94	150	14	1	15	1	4	0	3	30	230	30
Hawley, 2d p.	(Vacant.)		18	27	45	8	4	12	6	1	0	3	3	115	00
Heath,	Moses Miller,	Dec. 26, 1804	73	157	230	16	0	16	5	5	0	0	15	550	0
Gill,	(Vacant.)		15	49	64	6	1	7	0	3	1	1	4	120	
Montague,	Moses B. Bradford,	Nov. 19, 1828	24	61	85	0	0	0	1	2	7	0	3	0	0
Northfield,	Eli Moody,	Nov. 22, 1826	19	45	64	4	6	10	0	0	0	3	3	70	0
Shelburne,	Th. Packard, D. D. Theo Packard, Jr.	Feb. 20, 1799 Mar. 12, 1828	45	85	130	19	1	20	3	2	0	4	9	200	40
Halifax, Vt.	Thomas H. Wood,	Sept. 17, 1806	36	62	98	0	1	1	0	0		0	0		0
			579	1045	1794	131	31	206	27	34	9	46	129	2515	252

HAMPSHIRE.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan.1, 1829.			Admission in 1828.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males	Females.	Total.	ByProf.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Amherst, N. p.	William W. Hunt,	March 1827	22	46	68	5	5	10	2			1	9	216	
Belchertown,	Lyman Coleman,	October 1825	164	263	427	5	9	14	5	10		2	19	290	60
Leverett,	J. Coleburn,	January 1824			100	1		1	3			1		50	30
Easthampton,	Payson Williston,	August 1789	61	102	163	22		22	4			7	14	160	
Westhampton,	Enoch Hale,	Septem. 1779	107	166	173	34	2	36	4	2		3	27	231	80
	Horace B. Chapin,	July 15, 1829													
Sunderland,	James Taylor,	July 1807			98	3	3	6	1			1	9	130	50
Williamsburgh,	Henry Lord,	1804	72	140	212	2		2	5	6			10		
South Deerfield,	Tertius Clarke,	October 1827			137	17	7	24	3			1	18	135	30
Whateley,	Lemuel P. Bates,	1821	112	136	248	7		7	1	2		1	13		
South Hadley, Can.	F. Griswold,	Decem. 1827			82	47	11	58				8	8	90	100
Northampton,	Solomon Williams,	June 1778	225	375	600	7	6	13	10	15	1		42		
	J. S. Spencer,	January 1829													
South Hadley,	Artemas Boies,	February 1824	60	137	197	2	1	3	3	4	0				
Amherst, 1st p.	Royal Washburn,	January 1826	47	113	160	5	6	11							
Amherst, 2d p.	Nathan Perkins, Jr.	October 1810	81	193	274	0	2	2	2	4			19		
Hadley,	John Woodbridge,														
Amherst College,	H. Humphrey, D. D.		93	6	104										
Amherst, S. p.	(Vacant)														
			1049	1677	3043	157	52	209	42	43	1	25	188	1302	350

HAMPDEN.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828			Removals.			Baptisms.		No. in Sab. Sc.	No. in B Class
			Males.	Females.	Total.	ByProf.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.		
East Granville,	Timothy M. Cooley,	1796	37	93	130	0	0	0	4	3	0	0	8	100	120
Middle Granville,	Joel Baker	June 21, 1797	40	60	100	0	1	1	3	1		0	10	100	40
Westfield,	Isaac Knapp,		73	204	277	13	5	18	5	4	2	1	13	300	60
Monson,	Alfred Ely,	Dec. 17, 1806	107	203	315	0	5	5	10	13	0	0	6	200	50
Springfield 1st Chh.	Samuel Osgood D.D.	Jan'y 25, 1809	183	255	438	43	11	54	5	6	0	10	28	378	260
Springfield 2d Parish,	Alexander Phœnix,	April 28, 1828	25	50	75	6	4	10	0	2	1	1	1	50	15
W. Springfield 1st p.	W. B. Sprague, D.D.	Aug. 25, 1819	90	155	245	2		2						200	
Agawam & Feedinghills,	Reuben S. Hazen,	Oct. 17, 1821			187	1	2	3	1	2	2	0	8	150	20
Ireland,	(Vacant)		29	51	80										
Southwick,	Calvin Foot,	Febr'y 2, 1820	15	47	62									75	30
North Wilbraham,	John Hyde,	1823	30	70	100	3	0	3	2	1		0	7		
South Wilbraham,	(Vacant)		36	76	112										
Long Meadow, 1st p.	Baxter Dickinson,	March 5, 1823	82	172	254	0	2	2	1	2	1	0	7	100	150
L. Meadow, 2d Chh.	(Vacant)		14	29	43									100	40
Ludlow,	Ebenezer B. Wright,	Dec'br 8, 1819	74	90	137	0	0	0	5	0		0	1	150	30
Blandford,	Dorus Clark,	Feb'ry 5, 1823	44	110	154	1	4	5	4	3		1	7	175	25
Montgomery,	(Vacant)		22	72	94										
Russell,					10										
Tolland,					117	50		50							
			874	1742	2930	119	34	153	40	37	6	13	101	2078	840

BROOKFIELD.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.		
Brimfield,	Joseph Vaill,	Feb. 2, 1814	72	155	227	3	1	4	3	4	0	1	11	375	70
Brookfield, 1st,	Joseph J. Foot,	Oct. 25, 1826	131	245	376	8	3	11	2	3	0	1	23	250	150
Brookfield, 2d,	Micah Stone,	Mar. 11, 1801	10	58	68	1	1	2	2	1	4	0	2	27	20
North Brookfield,	Thomas Snell, D. D.	June 27, 1798	31	93	124	1	2	3	5	3	0	0	12	181	20
Oakham,	Daniel Tomlinson,	June 22, 1786	44	117	161	4	3	7	6	11	0	0	10	156	0
Palmer,	Joseph K. Ware,	Dec. 1827	57	109	166	7	0	7	3	2	0	0	6	277	30
Sturbridge,	Alvan Bond,	Nov. 1819	39	121	160	1	1	2	2	2	0	0	23	265	
New Braintree,	John Fiske,	Octo. 26, 1796	40	128	168	3	0	3	3	0	3	0	8	175	35
Western,	Oren Catlin,	July 1, 1829	30	82	112	1	1	2	1	6	1	0	12	124	
Spencer,	Levi Packard,	June 14, 1826	21	95	116	2	1	3	4	4	3	1	6	152	
Southbridge,	Jason Park,	Dec. 18, 1816	20	45	65	0	2	2	1	1	0	0	1	122	30
Barre,	John Storrs,	Jan. 14, 1829	25	40	65	10	20	30	0	0	0	0	9	35	25
Hardwick,	Martin Tupper,	April 16, 1828	50	105	155	2	2	4	1	1	0	1	3	63	
Charlton,	John Wilder,	June 1827	12	49	61	1	1	2	1	0	0	1	1	100	
Ware, 1st,	Augustus B. Reed,	July 19, 1826	72	132	204	3	2	5	4	2	0	2	17	167	50
Ware, East,	Parsons Cooke,	1826	53	111	164	22	19	41	4	6	1	10	15	100	150
			707	1695	2392	69	59	128	42	46	12	17	159	2569	580

WORCESTER CENTRAL.

Town or Parish.	Minister.	Settled.	Males.	Females	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.	No. in Sab. Sc.	No. in B. Class.
Oxford, 1st Society,	E. Newhall,	1823			160	24	6	30	2	2		14	16		
West Boylston,	J. Boardman,	1821			117				3				6	120	20
Leicester,	J. Nelson,	1812			139	9	3	12	3	4		4	8	109	
Shrewsbury,	G. Allen,	1823			160	4	4	8	3	1			3	163	
Worcester, 1st Soc.	R. A. Miller,	1827			225	45	9	54		5		20	23	100	40
Holden,	H. Bardwell,	1823			234	6	1	7	5	6		2	11	200	100
Rutland,	J. Clarke,	1818			215	15	2	17	3	1		7	20	180	70
Hubbardston,	Samuel Gay,	1810			100	12		12	3			2	19		
Boylston,	Samuel Russell,				120										
Paxton,	G. Conant,				120										
					1590	115	25	140	22	19		49	106	230	872

WORCESTER NORTH.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals.			Baptisms.		No. in Sab. Sc	No. in B. C.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.		
Phillipston,	Joseph Chickering,	July, 1822	54	102	156	5	2	7	2	2			10	200	51
Royalston,	Ebenezer Perkins,	Feb. 17, 1819	50	110	160		1	1	1	1			2	107	75
Winchendon,	E. L. Clark,	Oct. 18, 1820	60	120	180	2	3	5	3	5			6	120	30
Fitchburg,	R. A. Putnam,	Feb. 4, 1824	62	136	198	7	0	7	2	11	1	4	13	226	60
Westminster,	Cyrus Mann,	Feb. 22, 1815	81	192	273	6	0	6	2				5	160	80
Princeton,	Alonzo Phillips,	June 7, 1820	60	84	144	13	3	16	1			7	23	100	30
			367	744	1111	33	9	42	11	19	1	11	59	913	326

HARMONY.

Town or Parish.	Ministers.	Settled.	Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.	No. in Sab. Sc	No. in B. C.
Millbury,	Joseph Goffe,	Sept. 10, 1794	78	118	196	7	2	9	7	2	0	0	12	120	30
Westborough,	Elisha Rockwood,	Oct. 1808	57	139	196	2	6	8	0	5	1	1	9	180	30
Ward,	Miner G. Pratt,	1828	50	112	162	4	0	4	2	1	0	1	6	80	
South Mendon,	Nathaniel Barker,	1827	8	10	18	2	0	2	0	0	0	0	0		
Grafton,	Moses C. Searle,	Sept. 21, 1826	25	73	98	14	8	22	4	1	2	5	5	90	30
Uxbridge,	Samuel Judson,	1792	18	59	77	0	3	3	1	0	0	0	1	135	
Northbridge,	John Crane, D. D.		16	45	61					7	1		5		
Upton,	Benjamin Wood,														
Dudley,	Abiel Williams,	June 12, 1799	44	90	134	40	2	42	1	4		20	6	65	
Douglass,	David Holman,	1808	40	97	137	5		5	2	3		3	12	80	
Sutton,	John Maltby,	June, 1826	41	97	138	6	1	7	2	2		3	10	100	35
Worcester, Cal. Ch.	L. Ives Hoadly,	1823	25	37	62	12	6	18	1			5	3	80	
			402	877	1279	92	28	120	20	25	4	38	69	930	125

MIDDLESEX UNION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829			Admissions in 1828.			Removals.			Baptisms.		No. in Sab.Sc.	No. in B. C.
			Males.	Females.	Total.	By Prof.	By Rec	To.	By death	Dis.	Ex	Adults	Inf'ts.		
Townsend,	David Palmer,	Jan. 1800	70	102	172	0	0	0	2	1	0		9	00	00
Harvard, Cal. Cong.	George Fisher,	Sept. 12, 1821	39	98	137	9	0	9	4	1	0	12	5	61	00
Pepperill,	James Howe,	Oct. 16, 1822	32	98	130	11	0	11	3	1	2	6	22	150	100
Groton Union Soc.	John Todd,	Jan. 3, 1827	48	54	102	15	2	17	2	4	0	10	11	160	150
Westford, Upper P.	Leonard Luce,	April 8, 1829	21	49	70	2	0	2	0	2	0	2	2	100	70
Leominster Evangel.	Phillips Payson,	Nov. 17, 1815	23	52	75	5	2	7	1	2	0	1	3	132	35
Shirley, Ev. Cong.	(Vacant.)		4	13	17	1	0	1	0	0	0	1	0	40	20
Ashby, Cal. Soc.	Albert B. Camp,	Jan. 27, 1827	53	101	154				1	2	0	0	8	120	55
Lunenburg,															
Bolton,															
Boxborough,	James R. Cushing,	Aug. 12, 1829													
Dunstable,															
			290	567	857	43	4	47	13	13	2	32	60	763	430

HAVERHILL.

Town or Parish.	Ministers.	Settled.	Males.	Females.	Total.	By Prof.	By Rec	To.	By death	Dis.	Ex	Adults	Inf'ts.	No. in Sab.Sc.	No. in B. C.
Andover Theol. Sem.	Eben. Porter, D. D.		250	11	261										
Haverhill,	Dudley Phelps,	Jan. 1828	24	61	85	1	8	9	1				1	90	
Haverhill, E. P.	Rev. Mr. Stevens,	(Stated supply)	8	32	40	2	7	9				4	7	30	
Haverhill, N. P.	Moses Welch,	Dec. 1826	10	55	65	1	1	2			2	0	1	60	
Haverhill, W. P.	(Vacant.)		20	30	50							0			
Boxford, 2d P.	Peter Eaton, D. D.	Oct. 1789										4			
Dracut,	Joseph Merrill,	Nov. 1820	23	81	109	10	4	14	2	8	2	0	12	80	
Methuen,	Spencer Bear,	Jan. 1829	22	75	97					1		0	1	96	
Bradford, W. P.	Ira Ingraham,	Dec. 1824	38	80	118	2	3	5		2		2	6	90	
			400	425	825	16	23	39	3	11	4	10	28	446	

ESSEX MIDDLE.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals in 1828.			Baptisms 1828.		No. in Sab. Sc.	No. in B. Class
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Ipswich, 1st Parish	D. T. Kimball,	Oct. 8, 1806	25	82	107	3	0	3	4	1	0	3	5	110	125
Ipswich, 2d "	Daniel Fitz,	June 28, 1826	13	56	69	9		9	7	3	0	2	13	100	6
Rowley, 1st "	Willard Holbrook,	1818	29	75	104	5	3	8	1	1	0	2	10	170	50
Rowley, 2d "	Isaac Braman,	June 7, 1797													
Byfield P. in New'y,	I. R. Barbour,	Dec. 20, 1827	21	41	62	6	1	7	3	3	1	4	9	60	75
Bradford, E. P.	G. B. Perry,	Sept. 28, 1814	46	76	122	0	2	2	2	0	0	0	3	125	140
W. Newbury, 2d P.	(Vacant.)		26	68	94	5	0	5	2	1	0	1	10		
W. Newbury, 1st P.	Henry C. Wright,	June 23, 1826	12	32	44	0	3	3	2	0	0	0	2	40	70
Amesbury, W. Parish	P. S. Eaton,	Sept. 20, 1826	25	45	70	26	1	27	3						
Amesbury, E. "	Benjamin Sawyer,														
Salisbury, W. "	(Vacant.)														
Newbury, 1st "	Leonard Withington,		14	60	74	2	0	2	1	0					
Newbury, Belv'le "	James Miltimore,		14	32	46				1	3					
Newburyport, 3d "	L. F. Dimmick,	Dec. 8, 1819	34	164	198		3	3	2	1				200	
			259	731	990	56	13	69	28	13	1	12	52	805	466

SALEM AND VICINITY.

Town or Parish.	Ministers.	Settled.	Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.	No. in Sab. Sc.	No. in B. Class
Salem 3d Church,	Brown Emerson,	April 24, 1805	59	220	279	2	1	3	3	9	0	1	10	700	150
Salem Tab. "	Jno. P. Cleaveland,	Feb'y 14, 1827	81	332	413	13	7	20	6	15	1	4	16		300
Marblehead 1st "	Samuel Dana,	Oct. 7, 1801	29	179	208	9	2	11	7	4	0	0	35	185	36
Beverly 3d "	David Oliphant,	Feb. 18, 1818	58	150	208	2	1	3	6	1	0	0	9	100	65
Beverly 2d "	Ebenezer Poor,	Oct. 29, 1823	6	39	45	0	0	0	0	0	0	0	0	35	0
Danvers 1st "	Milton P. Braman,	April 12, 1826	36	74	110	2	0	2	2	0	0	0	0	110	30
Danvers 2d "	George Cowles,	Sept. 12, 1827	17	90	107	8	5	13	2	1	0	3	11	130	30
Lynn 1st "	Otis Rockwood,	July 1, 1818	15	48	63	9	4	13	2	1	0	4	3	70	15
Gloucester 5th "	David Jewett,	Oct. 1805	63	143	206	89	0	89	2	0	0	27	55	280	
Manchester,	Samuel M. Emerson,	Sept. 12, 1821	33	140	173	72	0	72	2	0	0			120	50
Essex,	Robert Crowell,	Aug. 10, 1814	34	87	121	76	1	77	2	2	0	52	24	100	45
Wenham,	Ebenezer P. Sperry,	Mar. 29, 1820	30	55	85	2	2	4	3	1	1	1	2	70	30
Topsfield,	Rodney G. Dennis,	Oct. 4, 1820	12	42	54	0	0	0	0	0	0	0	0	160	0
Hamilton,	Joseph B. Felt,	June 16, 1824	16	46	62	5	0	5	2	0	0	0	7	70	40
			489	1645	2134	289	23	312	39	34	2	92	172	2130	791

ANDOVER.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. C.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Andover South p.	Milton Badger,	Jan'y 3, 1828	77	238	315	13	1	14	8	14	1	3	40	387	100
Andover West p.	Samuel C. Jackson,	June 1827	39	85	124	15	11	26	0	1	0	5	38	180	140
Bedford,	Samuel Stearns,	1796	41	94	135	3	1	4	3	0	0	1	9	70	
Burlington,	Samuel Sewall,	April 13, 1814	20	62	82	3	0	3	1	3	1	1	10	40	40
Concord 2d p.	D. S. Southmayd,	April 25, 1827	21	42	63	8	6	14	0	2	1	5	3	80	
Reading South p.	Jared Reid,	Oct. 8, 1823	66	113	179	0	0	0	4	6	1	0	9	300	75
South Reading,	Reuben Emerson,	Oct. 17, 1804	40	90	130	2	2	4	3	5	0	0	8	100	
Stoneham 1st p.	Joseph Searle,	May 1, 1828	31	71	102	3	3	6	3	3	6	0	10	70	
Tewksbury,	Jacob Coggin,	Oct. 22, 1806	33	96	129	7	0	7	4	0	0	3	9	98	
Woburn,	Joseph Bennett,	Jan'y 1, 1822	145	311	456	47	15	62	2	6	2	16	20	311	500
Boxford,	Isaac Briggs,														
Chelmsford 2d p.	John A. Albro,														
Lowell, 1st Cong. ch.	George Beckwith,	June, 1826			445			198			0			130	500
Wilmington,	Freegrace Reynolds,														
			513	1202	2160	101	39	238	28	40	12	34	156	1766	1355

SUFFOLK NORTH.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.		
Boston, O. South Ch.	B. B. Wisner, D. D.	Feb. 21, 1824	97	405	502	39	16	55	8	7	2	12	31	400	200
" Green st.	William Jenks, D.D.	Oct. 25, 1826	41	125	166	23	10	33		2	2	11	32	180	80
" Hanover st.	Lym. Beecher, D. D.	March 23, 1826	92	109	201	27	11	38	4	13	1	9	25	150	
" Salem st.	Just. Edwards, D. D.	Jan'y 1, 1823	34	63	97	11	17	28	1	1	2	6	10	170	40
Charlestown, 1st Ch.	Warren Fay, D. D.	Feb. 23, 1820	71	269	340	17	7	24	5	6		6	13	275	150
Medford, 2d Ch.	Aaron Warner,	Sept. 1, 1824	31	60	91	3	2	5		3			12	160	40
Cambridgeport, Ev.	David Perry,	1829	6	39	45	3	4	7						50	70
Waltham, T. Con.	Sewall Harding,	Jan. 27, 1821	12	96	108	16		16				8	3	150	100
Newton, 1st Ch.	Jon. Homer, D. D. James Bates,	Feb. 13, 1782 Nov. 14, 1827	40	120	160	25	7	32	0	2	0	9	13	80	
" 2d Ch.	William Greenough, Lyman Gilbert,	Nov. 8, 1781 July 2, 1828			50	7		7							
			424	1286	1760	171	74	245	18	34	7	61	139	1615	680

SUFFOLK SOUTH.

Town or Parish.	Ministers.	Settled.	Males	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	No. in Sab. Sc.	No. in B. Class.
Boston, Park st. Ch.	Edward Beecher,	Dec. 27, 1826	107	315	422	38	12	50		19	4				
" Union	Samuel Green,	Mar. 26, 1823	74	207	281	41	18	59	3	12	1	16	29	347	200
" Pine st.	John Brown, D. D.	Mar. 4, 1829	32	34	66	5	21	26	1	4	0	1	16	180	
" S. Boston,	Joy H. Fairchild,	Nov. 22, 1827	22	40	62	16	9	25	0	0	0	6	7	75	20
Dedham, 1st Ch.	Ebenezer Burgess,	Mar. 13, 1821	53	167	220	47	4	51	2	2	0	31	43	125	100
" South P.	Wm. Cogswell,	April 17, 1815	18	89	107	0	0	0	2	0	1	0	5	75	24
Walpole, Orth. Cong	Asahel Bigelow,	Mar. 12, 1828	8	44	52	3	2	5	0	0	0	3	4	50	40
W. Needham, 2d Ch.	Thomas Noyes,	July 10, 1799	15	55	70	4	8	12	1	1	0	1	4	60	36
Brighton, Evan. Ch.	Geo. W. Blagden,	Dec. 27, 1827	24	51	75	27	14	41	0	2	0	4	5	60	40
			353	1002	1355	181	88	269	9	40	6	62	113	972	460

NORFOLK.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.		
Dorchester, 2d Ch.	John Codman, D. D.	Dec. 7, 1808	82	215	297	14	1	15	3	12	2	2	24	220	30
Milton,	Samuel Gile,	Feb. 18, 1807	25	83	108	6	0	6	2	0	0	1	7	90	
Braintree,	Richard S. Storrs,	July 3, 1811	35	112	147	31	3	34	0	0	0	13	15	125	
Easton,	Luther Sheldon,	Oct. 24, 1810	44	93	137	0	0	0	0	0	1	9	3	150	25
N. Bridgwater,	Daniel Huntington,	Oct. 28, 1812	68	124	192	22	1	23	5	2	6	6	6	200	106
Sharon,	Jonathan Curtis,	1825	16	54	70	4	0	4	1	4	0	2	4	30	25
Randolph, 1st Ch.	Calvin Hitchcock,	1821	49	80	129	0	0	0	1	0	0	0	14	130	
B. & W. Un. Soc.	Jonas Perkins,	1815	41	76	117	54	1	55	2	1	0	26	43	163	100
S. Bridgwater,	Ebenezer Gay,	June 27, 1823	35	84	119	35	2	37	1	0	0	22	1	75	50
Weymouth, 1st Ch.	Josiah Bent,	1824	51	114	165	61	0	61	3	3	0	31	28	132	0
Hanson,	Freem. P. Howland,	1826	9	22	31	0	0	0	0	0	0	0	1	90	22
Cohasset,	Aaron Picket,	Nov. 15, 1826	7	34	41	3	0	3	1	0	0	2	6	70	0
Randolph, East P.	D. Brigham,	Dec. 29, 1819	31	43	74	2	0	2	0	1	0	0	4	100	30
			493	1134	1627	232	8	240	19	23	9	115	156	1625	388

TAUNTON AND VICINITY.

Town or Parish.	Ministers.	Settled.	Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.	No. in Sab. Sc.	No. in B. Class
Berkley,	Thomas Andros,	Mar. 19, 1788	30	100	130										
Raynham, Ortho.	Enoch Sanford,	Nov. 1823	20	60	80			6	2	1			3	100	
Middleboro' 2d Ch.	John Shaw,	July 21, 1829	8	34	42										
do. 3d Ch.	Philip Colby,	Jan. 1, 1817	19	60	79	1	0	1	3	1	0	1		70	
Taunton, Trin.	Erastus Maltby,	Jan. 7, 1826	53	119	172	5	5	10	1			3	9	160	180
do. W. Con.	Alvan Cobb,	April, 1815	23	99	122								7	160	180
Troy, F. River Con.	Thomas M. Smith,	Nov. 1, 1826	34	83	117	5	2	7	2			4	12	225	150
Rehoboth,	Thomas Vernon,	Sept. 1826													
Assonet, Con. Ch. in Freetown,	(Vacant)		6	24	30										
Dighton, 1st Ch.	Preston Cummings.	1827	14	42	56	6	1	7				1	4		
			207	621	828	17	8	31	8	2	0	9	35	715	510

OLD COLONY ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1829.			Admissions in 1828			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts		
Carver,	P. Chase,	Oct. 15, 1828	27	52	79	2	0	2	1	1	1	1	2	60	
Dartmouth,	(Vacant)		23	55	78										
Fairhaven,	William Gould,	1822	50	123	173	2	2	4		3	2			150	
" head of Riv.	(Vacant)				9										
Kingston, 2d Par.	John W. Salter,	Apr. 29, 1829	7	18	25	0	4	4	0	0	0	0	0	35	10
Middleboro' 1st Par.	William Eaton,	1824	45	135	180	0	0	0	6	5	0	0	0	150	30
New Bedford, N. Ch.	Sylvester Holmes	1811	74	120	194				0					250	30
Plymouth, 2d Par.	Joshua Barrett,	1826	16	48	64										
" 3d Par.	Frederick Freeman,	Nov. 3, 1824	38	101	139	9	2	11	3	3	2	6	27	150	30
" 4th Par.	Benjamin Whitmore,	1819			98										
Plympton,	Elijah Dexter,	Jan. 18, 1809	26	85	111	0	0	0	1	1	0	0	0	90	50
Rochester, 1st. Par.	Jona. Bigelow,	May 10, 1827	25	69	94	0	0	0	3	1	1	0	6	130	50
" 2d Par.	Lemuel Le Baron, & Asahel Cobb,	1773 Dec. 11, 1826	41	76	117				4	2	1			100	25
" 3d Par.	Ichabod Plaisted,	June, 1827	8	17	25	2	3	5	0	0	0	2	0	72	20
" 4th Par.	Oliver Cobb,	Feb. 5, 1799	16	45	61	0	0	0	1	0	0	0	2	120	25
Wareham,	Samuel Nott,	July 22, 1829	38	102	140	0	0	0	5	0	0	0	0	150	20
			434	1046	1587	15	11	26	24	16	7	9	37	1457	290

BARNSTABLE.

Town or Parish.	Minister.	Settled.	No. of mem Jan. 1, 1829.			Admissions in 1828.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. C.
			Males.	Females.	Total.	ByProf.	By Rec.	To.	By death.	Dis.	Ex.	Aduts.	Inf'ts.		
Truro, 1st Parish,	Stephen Bailey,	May 1, 1828	30	65	95	1		1	7	0		1	21	80	
Welfleet, 1st "	Timothy Davis,	Nov. 16, 1808	30	106	136	1		1	2	2			10	100	12
Eastham, 1st "	Philander Shaw,	Sep. 23, 1795	20	50	70	1		1	2				6	30	
Orleans, 1st "	John Turner,	Mar. 10, 1829			145			1					4	130	
Chatham, 1st "	Stetson Raymond,	Apr. 9, 1817	19	157	176				2				3	100	
Dennis, So. "	John Sanford,	Dec 30, 1818	4	54	58				1		1		1	100	40
Harwich,	(Vacant)		5	20	25				2					75	45
Yarmouth	Nath'l Cogswell,	1822	29	171	200	5		5	5			2	4	200	
Falmouth,	Benj. Woodbury,	June, 1824	56	174	230	49	3	52	8	1		12	19		30
Sandwich, 2d Par.	David L. Hunn,	Feb. 1818	70	145	215	1	1	2	2	2	2		12	80	25
Falmouth, 2d Ch.	(Vacant)		15	40	55				1					50	
West Barnstable,	Enoch Pratt,	1807	79	146	225	1		1	7				5	100	40
South Barnstable,	William Harlow	1827	35	45	80									80	
Marshpee,	Phineas Fish,	1811	5	20	25								9	20	
			397	1193	1735	59	4	64	39	5	3	15	94	1145	192

FORM OF A SCHEDULE FOR THE ANNUAL REPORT OF THE STATE OF THE CHURCHES.

Town or Parish.	Minister.	Settled.	No. of mem. Jan. 1, 18 .			Admissions in 18 .			Removals.			Baptisms.		No.	No.	Remarks on the general state of Religion in the Parish.
			Males.	Females	Total.	ByProf.	By Rec.	To.	By death	Dis.	Ex.	Adults	Inf'ts.	in S. Sc.	in B. C.	

☞ It is expected that each member of the particular Associations in Massachusetts will make returns agreeably to this form, to his Association at its meeting, next preceding each annual meeting of the General Association, and that the Delegates from each Association will combine all the returns to his Association into one, to be presented to the General Association, *adding up and stating the whole amount in each column, and making the return, in all respects as complete as possible.*

SUMMARY.

THERE are connected with the General Association of Massachusetts 19 Associations, which contain 255 churches; 229 of these are supplied with pastors, 6 with colleague pastors, and 26 are vacant. These churches contain 35057 members, 2983 of whom were added the last year; deducting 487 as removed by death, 560 as only transferred from church to church, and 92 as excluded, 1844 is the residue denoting the actual increase of members for the last year; 770 adults were baptized, and 2249 infants. The Sabbath Schools contain 27579 children, and the Bible Classes 8917 young people.

NOTE. It may be known that some Associations in this State are not connected with the General Association, that several churches are not connected with the particular Associations, and that the Statistical Reports of some of the Associations are incomplete.

Theological and Standard Works.

CROCKER & BREWSTER,

Theological Booksellers and Publishers, 47 *Washington Street, Boston,*

Have recently received from England and Germany, several invoices which added to their former stock, make an extensive assortment of Standard Works in Theology, Classical Works for Students in Divinity, and Valuable Religious Publications, among them are—

Scott's, Henry's, and Clarke's Commentary on the Scriptures,
Burkett on the New Testament,
Horne's Introduction,
Neil's History of the Puritans,
Magee on the Atonement,
Milner's and Mosheim's Church History,
Dwight's & Hopkins' System of Divinity,
Burnett's History of the Reformation,
Horne on the Psalms,
Gesenius' Commentary on Isaiah.
Flatt's Lectures on Corinthians & Romans,
Neander's General Church History,
Brown's Dictionary of the Bible,
Buck's Theological Dictionary,
Henry's Letters to Anxious Inquirers,
Macknight on the Epistles,
Campbell's Four Gospels,
Doddridge's Family Expositor,
Rosenmuller's & Kuinoel's Commentaries,
Owen on the Hebrews,
Shuckford's Sacred and Profane History,
Gaston's Collections,
Hunter's Sacred Biography,
Harris' Natural History of the Bible,
Preacher's Manual,
Jamieson's Sacred History,
Young Minister's Companion,
Prideaux's Connexions,
Ridgeley's Body of Divinity,
Taylor's Holy Living and Dying,
Sale's Koran,
Robinson's Scripture Characters,
Lowth's Lectures on Isaiah,
Doederlein's Theology,
De Wette's Commentary on the Psalms,
  Do. Introduction to the Old Testament,
Hartman's Introduction to the Scriptures,
Bagster's English Version of the Polyglot Bible, with Scripture References and parallel and illustrative passages,
Miller's Letters to Unitarians, and also his Letters on Clerical Habits,
Rutherford's Letters,
Pascal's Provincial Letters,
Foster's Essays on Decision of Character, Popular Ignorance, &c.
Keilii Opuscula,
Henry's Communicant's Companion,
Brown's, Stuart's & Upham's Philosophy,
Orton's Exposition of the Old Testament,
Stuart's Commentary on the Hebrews,
  Do. Hebrew Chrestomathy,
  Do. Study of the Original Languages,
Stuart's Hebrew Grammar,
  Do. Ernesti,
  Do. Practical Rules for Greek Accent and Quantity,
  Do. and Robinson's Translation of Winer's Greek Grammar,
  Do. Citations from the Old Testament,
Jahn's Biblical Archaeology,
  Do. Hebrew Commonwealth,
  Do. Introduction to the Old Testament,
Gibb's Manual Hebrew and English Lexicon,
Robinson's Greek and English Lexicon,
Dr. Porter's Analysis of Rhetorical Delivery,
Schleusner's Lexicon of the New Testament,
Storr and Flatt's Elements of Biblical Theology,
Knapp's Greek Testament,
Griesbach's New Testament,
Winer's Grammar of the Chaldee Language,
Vanderhooght's, Simonis', and Michaeli's Hebrew Bible,
Pickering's Greek and English Lexicon,
Johnson's and Todd's Dictionary,
Cruden's, Butterworth's, and Brown's Concordances,
Passow's and Bailey's English and German Dictionaries,
Butmann's Greek Grammar,
Donnegan's Greek and English Lexicon.
The Works of Scott, Reid, Buck, Witherspoon, Fuller, Tillotson, Cecil, Bates, Barrow, Flavel, Leighton, Toplady, Butler, Paley, Newton, Lightfoot, Lord Bacon, Josephus, Robertson, Bellamy, Thornton, Foster and Chalmers.
Sermons of Masillon, Horsley, Kollock, Emmons, Saurin, Dwight, Lathrop, Lansing, White, Cooper, Clarke, Worcester, Venn, Davies, Osgood, Bradley, Buckminster, Keith, Parish, Wesley, Chalmers and Robinson.
Memoirs of Scott, Mills, Richmond, Martyn, Fisk, Urquhart, Wilson, Brainerd, Whitefield, Cecil, Doddridge, Buck, Obookiah, Calvin, Wolffe, Dr. Good, Wilcox, Parsons.——Harriet Newell, Mrs. Graham, Catharine Brown, Mrs. Ramsay, Mrs. Huntington, Emma Humphries, Jane Taylor, Mrs. Waters, Miss Anthony, Mrs. Judson.

⁂ The Reverend Clergy and Students in Divinity are requested to call and examine C. & B.'s Catalogue and terms. Those residing at a distance, by forwarding their orders, will receive prompt attention for any work published in Europe or America, and on terms that will give satisfaction—the goods well packed and forwarded to any part of the country as directed. A Liberal Credit will be given if required.

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS,

AT THEIR SESSION

IN GROTON, JUNE, 1830.

MINUTES

OF THE

General Association of Massachusetts,

AT THEIR

MEETING IN GROTON, JUNE 1830,

WITH THE

NARRATIVE OF THE STATE OF RELIGION,

AND THE

PASTORAL ADDRESS.

BOSTON:
PRINTED BY CROCKER & BREWSTER,
No. 47, Washington Street.
....
1830.

MINUTES.

The General Association of Massachusetts assembled in the Rev. Mr. Todd's Meeting House in Groton, on Tuesday, June 22, 1830, at 5 o'clock, P. M.—and was called to order by the Pastor of the church.

The Association made choice of the Rev. David D. Field as Moderator, Rev. Calvin Hitchcock, Scribe, and the Rev. I. Richmond Barbour, Assistant Scribe.

Certificates of membership, having been presented and read, it appeared, that the following delegates were duly appointed: viz.

Berkshire Association,	Rev. David D. Field, Rev. Edwin W. Dwight.
Mountain Association,	Rev. William A. Hawley, Rev. Roswell Hawks.
Franklin Association,	Rev. Eli Moody, Rev. Moses B. Bradford.
Hampshire Association,	Rev. Lemuel P. Bates.
Hampden Association,	Rev. Timothy M. Cooley, Rev. Calvin Foot.
Brookfield Association,	Rev. Augustus B. Reed, Rev. Levi Packard.
Harmony Association,	Rev. Elisha Rockwood.
Worcester Central Association,	Rev. Samuel Gay, Rev. George Allen.
Worcester North Association,	Rev. Eber L. Clark, Rev. Rufus A. Putnam.
Middlesex Union Association,	Rev. Phillips Payson, Rev. James Howe.
Middlesex South Association,	Rev. Levi Smith, Rev. Charles Fitch.

Andover Association,	Rev. Reuben Emerson, Rev. Joseph Searle.
Haverhill Association,	Rev. Joseph Merrill, Rev. Spencer F. Beard.
Essex Middle Association,	Rev. Isaac Braman, Rev. I. Richmond Barbour.
Salem and Vicinity Association,	Rev. David Oliphant, Rev. R. Crowell.
Suffolk North Association,	Rev. Lyman Beecher, D. D. Rev. Elijah Demond.
Suffolk South Association,	Rev. Joy H. Fairchild.
Norfolk Association,	Rev. Calvin Hitchcock.
Taunton and Vicinity Association,	Rev. Preston Cummings.
Old Colony Association,	Rev. Sylvester Holmes, Rev. Asahel Cobb.
Barnstable Association,	None.
Pilgrim Association,	Rev. Elijah Dexter, Rev. Ethan Smith.
Mass. Miss. Society,	Rev. Richard S. Storrs, Rev. Elisha Fisk.
General Assembly.	Rev. Wm. A. McDowell, D. D. Rev. G. C. Beckwith.
General Association of Connecticut,	Rev. John Marsh, Rev. William Ely.
General Convention of Vt.	Rev. Calvin Noble.
General Association of New Hampshire,	Rev. Sylvester Dana, Rev. Calvin Cutler.
General Conference of Me.	Rev. Thomas Adams.
Evangelical Consociation of Rhode Island,	None.

Rev. Thomas Snell, Secretary of the Association, and Rev. John Todd, minister of the place, *ex-officio*, members of the Association.

The Rules of the Association were read. The Association was led in prayer by the Moderator.

The Secretary, Rev. Timothy M. Cooley and Rev. Roswell Hawks, were chosen a Committee of Arrangements.

The Committee of Arrangements reported in part, which report was accepted.

Rev. Messrs. Holmes, Reed and Allen were appointed a Committee to nominate delegates to foreign bodies.

Rev. Messrs. Clark, Cobb and Foot were chosen a Committee to audit the Treasurer's account.

Messrs. Crocker and Brewster of Boston were appointed Agents of the Association for the ensuing year.

Rev. Messrs. Braman, Dimmick and Kimball of the Essex Middle Association were appointed to prepare the next Pastoral Address.

Voted, To hold meetings for prayer in the Rev. Mr. Todd's Meeting-house, on Wednesday and Thursday morning, at 5 o'clock.

Voted, To adjourn to meet in this house tomorrow morning at 8 o'clock. Closed with prayer by the Moderator.

Wednesday, June 23.

The Association met according to adjournment. The roll was called by the Scribe. The Association was led in prayer by the Moderator. The minutes of yesterday were read. The Committee of Arrangements made report in part.—Voted, that the same be accepted.

The Association assigned Thursday afternoon at 3 o'clock to receive communications from the Massachusetts Missionary Society.

Rev. Messrs. Storrs, Adams of Maine, Beckwith of the General Assembly, Allen and Hawley, were chosen a Committee to take minutes from the narratives of the state of religion, and prepare an abstract of the same for publication.

Rev. Dr. Snell, and Rev. Messrs. Reed and Packard were appointed to distribute reports from foreign bodies.

A letter addressed to the Moderator from the Secretary of the American Sunday School Union, on the subject of establishing Sabbath Schools in the Valley of the Mississippi was read.—Voted, That it be laid on the table for the present.

A letter addressed to the Moderator from a Committee of the General Association of New Hampshire, on the subject of a revision of the Congregational system of Church order was read. —Voted, That the same be referred to a Committee of three. Rev. Messrs. R. Emerson, Cooley and Hawks were chosen.

The Association were addressed by the Rev. Mr. Hewitt on the subject of the American Colonization Society. Whereupon

Voted, That this Association, feeling a deep interest in the object, and operations of the A. C. Society, recommend to the ministers in this Commonwealth to address their several congregations on the subject, and take up collections in behalf of this Society on the 4th of July, and continue the same yearly; and that a copy of this resolution be published in the religious papers of the state.

The Committee appointed to nominate delegates to foreign bodies reported, nominating the following gentlemen who were unanimously chosen: viz.

To the General Assembly, Rev. John Nelson, Rev. Thomas M. Smith, primaries; Rev. Dr. Codman, Rev. Dr. Osgood, substitutes.

To the General Association of New Hampshire, Rev. I. Richmond Barbour, Rev. Ralph W. Gridley, primaries; Rev. Ethan Smith, Rev. Joseph Vail, substitutes.

To the General Convention of Vermont, Rev. F. Freeman, Rev. Dr. Brown, primaries; Rev. Samuel Nott, Jr., Rev. Benjamin Woodbury, substitutes.

To the General Association of Connecticut, Rev. Dr. Snell, Rev. Eber L. Clark, primaries; Rev. Augustus B. Reed, Rev. John Boardman, substitutes.

Evangelical Consociation of Rhode Island, Rev. D. L. Hunn, Rev. R. Emerson, primaries; Rev. Dr. Beecher, Rev. Prof. Stuart, substitutes.

To the General Conference of Maine, Rev. Moses C. Searle, Rev. Phillips Payson, primaries; Rev. S. G. Clapp, Rev. Calvin Hitchcock, substitutes.

The Committee, to whom was referred the letter from the General Association of New Hampshire, reported that it is expedient to appoint a Committee to confer with such Committees as may be appointed by other bodies, on the subject of the letter, to report to this Association the next year. Rev. Dr. Woods, and Rev. Reuben Emerson were chosen the Committee.

Voted, That the Secretary of this body be requested to hold a correspondence with the general Agent of the American Colonization Society in regard to the subject of temperance in Liberia; and that he report at the next meeting of the Association.

The Pastoral Address was read by the Rev. T. M. Smith.

Voted, That the Address be accepted, and committed to the Committee of publication.

Voted, That the Rev. R. S. Storrs, Rev. Drs. Fay and Wisner, and the Scribe, be the Committee of publication.

A communication was received from the delegates of the General Association of Connecticut, respecting Evangelical Christians in Switzerland who are suffering persecution.

Voted, That the subject be committed to Rev. Dr. Beecher, and Rev. Messrs. Bates and Putnam.

Voted, That the Rev. Messrs. Cooley and Oliphant, and Rev. Dr. Snell be a Committee to make out an entire list of delegates to foreign bodies in years past, and to recommend a course to be hereafter pursued by this body in the appointment of delegates.

A letter was read from the Rev. J. Wheeler of Windsor, Vt. respecting a correspondence with the Congregational Union of Scotland. Voted, That the subject be referred to the Rev. Messrs. Fisk, Oliphant and Rockwood.

A communication was received from the Prudential Committee of the American Board of Commissioners for Foreign Missions. Voted, That tomorrow afternoon, at 4 o'clock, be assigned to hear Mr. Evarts in behalf of the Board.

Rev. Dr. Beecher and Rev. Mr. Patten of N. Y. presented a certificate of their appointment as delegates from the American Bible Society. Voted, That they now be heard; and they, accordingly, addressed the Association in behalf of the Society.

Voted, That a Committee of five be appointed to devise some plan by which the resources of Massachusetts may be brought, in the best manner, to aid the American Bible Society in redeeming their pledge to supply every destitute family in the United States with a bible. Rev. Messrs. Dwight, Hawley, Todd, Putnam and E. Smith were appointed.

The Committee, consisting of the Rev. Messrs. Holmes and Allen, appointed to recommend measures to secure a regular and seasonable notification of the attendance of the delegates from this, to foreign bodies, on the duties assigned them, reported the following resolutions, which were adopted.

Resolved 1. That it shall be the duty of each Primary Delegate to any foreign body, to notify the Secretary of this Association, at, or before, the opening of the annual meeting next after his appointment, of his attendance upon the duty assigned him: and that until such notification be made, or an acceptable reason be assigned for his non-attendance, he shall be ineligible as a delegate to any foreign body.

Resolved 2. That it shall be the duty of each delegate to any foreign body appointed as a substitute, to notify the Secretary of this Association, at, or before, the opening of its annual meeting next after his appointment, of his attendance, or non-attendance as such delegate: and that, until such notification be made, he shall be ineligible to the same body.

The Committee appointed to take into consideration the Rev. Mr. Wheeler's communication, reported,

That a Committee of three be appointed to correspond with the Congregational Union in Scotland, and the Congregational Board in London the present year, and that this Committee, on behalf of this Association, request other similar bodies in New England, in connexion with us, to unite by delegation or otherwise in maintaining this correspondence. This report being adopted, the Rev. Drs. Codman, Beecher and Wisner were chosen as the Committee.

The Rev. John Todd was appointed to certify the good standing of ministers travelling out of the bounds of Middlesex Union Association.

Voted to adjourn until 2 o'clock, P. M.

Association met according to adjournment. The Committee of Arrangements reported in part, that the hour from 2 to 3 o'clock, P. M. tomorrow, be assigned to hear the Rev. Louis Dwight, in behalf of the Prison Discipline Society.

Proceeded to attend to the narratives of the state of religion; after which the Association was led in prayer by the Rev. Dr. McDowell of the General Assembly.

The Committee of Arrangements reported, in part, which was accepted. In pursuance of which the Association proceeded to elect, by ballot, a Secretary for the next three years. Rev. Dr. Snell was unanimously chosen.

The Committee of Arrangements presented the following question. Will the Association alter their 25th Rule so that the Associational sermon shall be at 2 o'clock, P. M. instead of 10 o'clock, A. M. of Thursday. The motion thus to amend was read a second time, and deferred to be read again tomorrow.

The Committee of Arrangements made report that the hour of 9 o'clock, tomorrow morning, be assigned to hear the Rev. Mr. Brown, in behalf of the American Seamen's Friend Society.

Voted, To adjourn to tomorrow morning, 8 o'clock. Prayer by the Moderator.

Thursday, June 24.

Association met according to adjournment. Prayer by the Moderator.

The Committee appointed to audit the Treasurer's account, report, that they find the same entirely correct, and they recommend that an assessment of fifty cents be made on each member of the several district Associations, to defray the expenses of the General Association. Accepted.

The Committee appointed on the subject of Delegates to foreign bodies, reported: the report was laid on the table.

The proposition from the Committee of Arrangements to alter the 25th rule, was read a second time and adopted.

The Committee of Arrangements introduced the following resolution. That no report of the state of religion be read in public, unless it be approved by the Association from which it comes, or by the Committee of Arrangements of this General Association;—Adopted.

The Committee to whom were referred the papers from the General Association of Connecticut, respecting the persecuted Evangelical Christians in Switzerland reported the following, which was accepted.

The General Association of Massachusetts, composed of delegates from 22 Associations, embracing 275 churches, descended from the pilgrim exiles who fled from persecution to this land, —being now in session, have had a letter laid before them from the General Association of Connecticut, to the pastors and ministers of the Reformed churches of Switzerland, uniting in the Helvetic Confession of Faith, to which are prefixed certain resolutions expressive of their views of religious liberty. In these resolutions this Association do cordially concur, as a just expression of the views of our churches, and of the entire community associated with us in the worship of God. It gives us also great pleasure to adopt, as our own, the language of sympathy for our suffering brethren of a common faith, and the language of exhortation and entreaty, that they may be permitted, as we cannot doubt all men ought to be, and believe that all men ultimately will be permitted, to worship God unmolested, according to the dictates of their own conscience.

Voted to hear Mr. Bullard and Rev. Dr. Beecher in behalf of Sabbath Schools in the Valley of the Mississippi at half past nine o'clock, A. M.

Voted to hear Rev. Mr. Hewitt on the subject of Temperance at half past 4 P. M.

At 9 o'clock the Association was addressed by the Rev. Mr. Brown in behalf of seamen.

At half past nine the Association was addressed by Mr. Bullard and Dr. Beecher in behalf of Sabbath Schools. After which a subscription was raised of $600,00, to aid in supporting Sabbath Schools in the west, which was considered as disposing of the letter on this subject, from the Secretary of the A. S. S. U.

Voted to adjourn to attend public worship, to meet at two o'clock, P. M.

At 10 o'clock, the Associational Sermon was delivered by the Rev. Mr. Braman, of Rowley, from 1 Corinthians, 16: 9. "And there are many adversaries."—After which the sacrament of the Lord's Supper was administered to a numerous assembly of communicants. Services at the communion by Rev. Dr. Beecher and Rev. Dr. M'Dowell.

Afternoon 2 o'clock. Association met according to adjournment.

Voted that the Hampden Association be requested to furnish the preacher of the Associational sermon for the next year.

The following report was presented by the Committee of Arrangements, and adopted.

Whereas the regular ecclesiastical business of this Association necessarily requires much time in its thorough and faithful performance, and the increasing and successful operations of Christian benevolence frequently claim the attention of this body, with a view to hear statements, and receive communications from benevolent societies, therefore

Voted, That an opportunity be given at our next meeting to the representatives of such societies to be heard immediately after the narratives on the state of religion shall have been given, or at some more convenient time, to be assigned by the Association; and that the speakers confine themselves, as far as the nature of their statements will admit, to facts.

The Committee on the subject of the appointment of delegates to foreign bodies in connexion with this, reported, as follows;—

The Committee appointed to make out a list of delegates to foreign bodies in past years, and take into consideration the subject of a more uniform representation of the several Associations, connected with the General Association, to such bodies, Report the following Schedule, embracing a plan of representation for twelve years; by which, each Association, during that time, will have the privilege of being represented once, in each of said foreign bodies. They recommend, that the nomination of delegates be left with the several Associations, to be confirmed by the General Association, if they see fit; and also, that if the delegates, thus appointed, shall fail of fulfilling said appointment, they be considered as not entitled to an appointment the next year, in consequence of such failure.—Having recommended this course, the Committee think it unnecessary to make out the list of delegates for the past year.

	1832.	1833.	1834.	1835.	1836.	1837.
Berkshire,	Phil.	Maine.	Rh. Is.	Vt.	N. H.	Con.
Mountain,	Phil.	Maine.	Rh. Is.	Vt.	N. H.	Con.
Franklin,	Con.	Phil.	Maine.	Rh. Is.	Vt.	N. H.
Hampshire,	Con.	Phil.	Maine.	Rh. Is.	Vt.	N. H.
Hampden,	N. H.	Con.	Phil.	Me.	Rh. Is.	Vt.
Brookfield,	N. H.	Con.	Phil.	Me.	Rh. Is.	Vt.
Worcester Central,	Vt.	N. H.	Con.	Phil.	Maine.	Rh. Is.
Worcester North,	Vt.	N. H.	Con.	Phil.	Maine.	Rh. Is.
Harmony,	Rh. Is.	Vt.	N. H.	Con.	Phil.	Maine.
Middlesex Union,	Rh. Is.	Vt.	N. H.	Con.	Phil.	Maine.
South Middlesex,	Maine.	Rh. Is.	Vt.	N. H.	Con.	Phil.
Haverhill,	Maine.	Rh. Is.	Vt.	N. H.	Con.	Phil.

	1838.	1839.	1840.	1841.	1842.	1843.
Essex Middle,	Phil.	Maine.	Rh. Is.	Vt.	N. H.	Con.
Salem and Vicinity,	Phil.	Maine.	Rh. Is.	Vt.	N. H.	Con.
Andover,	Con.	Phil.	Maine.	Rh. Is.	Vt.	N. H.
Suffolk North,	Con.	Phil.	Maine.	Rh. Is.	Vt.	N. H.
Suffolk South,	N. H.	Con.	Phil.	Maine.	Rh. Is.	Vt.
Norfolk,	N. H.	Con.	Phil.	Maine.	Rh. Is.	Vt.
Taunton & Vicinity,	Vt.	N. H.	Con.	Phil.	Maine.	Rh. Is.
Old Colony,	Vt.	N. H.	Con.	Phil.	Maine.	Rh. Is.
Barnstable,	Rh. Is.	Vt.	N. H.	Con.	Phil.	Maine.
Pilgrim,	Rh. Is.	Vt.	N. H.	Con.	Phil.	Maine.
Berkshire,	Maine.	Rh. Is.	Vt.	N. H.	Con.	Phil.
Mountain,	Maine.	Rh. Is.	Vt.	N. H.	Con.	Phil.

Voted, That the report be referred to the several district Associations, for their opinions respectively, to be given at the next meeting of this body.

At 3 o'clock, the Association was addressed by the Rev. Louis Dwight, on the subject of the Prison Discipline Society.

At half past three addresses were delivered successively by Rev. Mr. Storrs and Rev. Dr. Beecher, in behalf of the Massachusetts Missionary Society. After which—

Voted, That this body do earnestly recommend that every Pastor and Church, within our limits, make an annual collection for the Massachusetts Missionary Society on the first Sabbath in October.

At 4 o'clock the Association was addressed by Jeremiah Evarts, Esq., in behalf of the A. B. C. F. M., and at half past 4, by the Rev. Mr. Hewitt, in behalf of the American Temperance Society.

Voted, That the appointment of a General Agent by the American Home Missionary Society for New England, who shall be Secretary to the Mass. Miss. Soc. would meet the cordial approbation of this Association.

The Committee to take minutes from the narratives of the state of religion, within our bounds, reported—

Voted, That the report be accepted.

Rev. David D. Field, Rev. Mr. Cooley, and Rev. Mr. Dwight were chosen Delegates to attend the next annual meeting of the Massachusetts Missionary Society.

Voted, That the resolution, adopted by the American Sabbath School Union, to supply the Valley of the Mississippi with Sabbath Schools, wherever it is practicable, in two years, receives our warm approbation, and that the unexampled liberality already manifested, in this cause, calls for devout thanksgiving to God, for high hope of his abounding mercy; and for vigorous efforts to emulate so noble an example, and complete an enterprise so auspiciously begun.

Voted, That at a time when the Sabbath, the foundation, under God, of Christianity itself, and of all the civil and religious liberty in the world, is so seriously threatened by the assaults of irreligion, and the encroachments of pleasure and business; it becomes the Ministers and Churches of our Lord Jesus Christ to maintain a peculiar circumspection of conduct in the observance of that day—that the families of our Churches and Congregations be affectionately and earnestly exhorted to abstain, and to accustom their children and servants to abstain, from secular business and recreations, on that sacred day; and that the churches be requested to maintain a vigilant, kind, but efficient discipline in respect to the conduct of their members on this point—and that in view of our manifold transgressions, in respect to the Sabbath, it is recommended to all the churches of this Commonwealth, to set apart the second Thursday of November next, to be observed as a day of fasting, humiliation, and prayer, with a view to implore the divine forgiveness and promote a reformation.

The Committee, to whom the subject of the Bible-effort was referred, submitted the following views and propositions in relation to it.

They conceive that the ability and obligations of this Commonwealth will not admit of her falling behind any other state in the Union, in the effort to supply the families of the United States with the word of God: and they are persuaded, that if such deficiency should occur, it must result from the want of systematic arrangement, by which a proper impulse would be given to the minds of the people, and a fair opportunity for contributions for this purpose.

It is obvious that to complete the work proposed, to supply the whole country with the word of God in one year, is a great work, and demands and must receive decided and prompt action here as well as elsewhere.

The Committee therefore recommend—

1. That three members of this Association be now appointed, whose duty it shall be immediately to select from each Association, where the work has not already been done, an efficient individual, who shall collect, within a month, as many members of the Association as shall be practicable, six at least, and invite any number of interested laymen, to meet with them.

At this meeting, arrangements shall be made for visiting, by clergymen and laymen, or otherwise, if thought proper, the several towns and parishes in the Association, to call the attention of the people to the special Bible-effort.

2. It is recommended that when the people shall have been thus visited—the friends of the Bible in each town or parish be called together; and solicitors or collectors chosen from their number, whose duty it shall be to call at their discretion, upon the people of the respective districts assigned them, and obtain their donations for this purpose, giving them to understand, that what they give or subscribe is for the present special effort: and that the collectors also ascertain what families are not supplied with the word of God; and that the collections be completed within the months of July and August.

3. The Committee recommend that the visiting clergyman and laymen urge upon the Churches to do their duty promptly, each individual being requested to give at least 75 cents, the price of one Bible; and if practicable, to obtain a vote of the Churches to this effect; at the same time not failing to shew due respect to others, many of whom will give as liberally as professors of religion.

4. That when the monies shall be collected, they be forwarded to the clergyman who called the original meeting, to be transmitted to the Treasurer of the Parent Society. Accepted.

Rev. Sylvester Holmes, Rev. C. Hitchcock, and Rev. John Todd, were chosen a Committee to carry into effect the above plan.

Voted, That this Association are deeply impressed with the importance of observing the Monthly Concert of Prayer, and that they recommend that ministers make special efforts to render the meetings interesting, and that the members of the Churches be more punctual in attending them, to pour out fervent supplications to God, for a Revival of Religion at home, and the effusion of his Spirit on Missions abroad.

Voted, That the thanks of the Association be presented to the Rev. Mr. Todd, and his Church and Society, for their kindness and liberality in making provision for the accommodation of this Association, and to the choir of singers for their very acceptable performances. Rev. Mr. Todd was requested to communicate this vote to his congregation.

Voted, That the next meeting of this Association be held in Taunton, at the Rev. Mr. Maltby's Meeting House.

After singing the Christian Doxology, and uniting in prayer with the Rev. Dr. McDowell, of the General Assembly, the Association

Voted to adjourn sine die.

DAVID D. FIELD, *Moderator.*
CALVIN HITCHCOCK, *Scribe.*
I. R. BARBOUR, *Assistant Scribe.*

TREASURER'S ACCOUNT.

General Association of Massachusetts in account with Thomas Snell, Treasurer,

		Cr.
June 24, 1829. By Balance in the Treasury,		$56 78
By monies received from the respective Associations, as follows.—		
Berkshire,	$10 00	
Mountain,	5 00	
Franklin,	5 50	
Hampshire Central,	9 00	
Hampden,	6 00	
Brookfield,	7 00	
Worcester Central,	5 50	
Worcester North,	3 50	
Harmony,	5 00	
Middlesex Union,	5 00	
Taunton and Vicinity,	5 00	
Haverhill,	3 00	
Andover,	7 50	
Essex Middle,	6 00	
Salem and Vicinity,	6 50	
Suffolk North,	6 00	
Suffolk South,	5 00	
Norfolk,	7 00	
Old Colony,	4 00	
Pilgrim,	3 00	$114 50
		$171 28

Contra Dr.

June 25, 1829.		
To paid to Rev. Josiah Clark, by special vote of the General Association,	$17 00	
June 23, 1830. To paid to Messrs. Crocker and Brewster, Agents for General Association, for printing minutes of 1829,	$94 06	
To expenses on bundle from Concord,	50	
To paid for freightage and postage on Report, from N. Y.,	75	
To travelling expenses of Secretary,	5 50	117 81
	Balance in Treasury,	$53 47

THOMAS SNELL, *Treasurer.*

NARRATIVE OF THE STATE OF RELIGION.

While we remember the days of old, and consider the years of many generations, when the Most High divided to our *fathers* their inheritance, and had a favor to them in the waste howling wilderness—we may not be unmindful of his gracious dispensations toward *us* and our children. He remembers his covenant; and though our provocations are many, he hath not taken away the Holy Spirit from us, but vouchsafed within the past year fresh tokens of his faithfulness and compassion.

The Pastors and Churches of BERKSHIRE ASSOCIATION, preserve the unity of the Spirit in the bond of peace. In Adams, there has been an unusual attention to religious concerns and several instances of hopeful conversion. A few other churches have been excited to earnest prayer;—but less spirituality and zeal have been manifested, generally, than in some former years. The literary Institutions within the bounds of the Association, are flourishing under the care of those, whose object it is to render them directly subservient to the great interest of man; and they are doing much to elevate the moral and intellectual character of the rising generation.

In the MOUNTAIN ASSOCIATION, one vacant Church has been supplied with a Pastor, and all the churches, walking together in peace and love, are edified. On Goshen the Spirit of God hath descended, and fifteen have been added to the Church. Chester has been yet more highly favored, and seventy or eighty persons have hopefully yielded to a divine influence.

No considerable additions have been made to the Churches under the care of the FRANKLIN ASSOCIATION; but in Ashfield, an interesting work of grace commenced in October last, and not less than one hundred and fifty have professed hopes of pardon through Christ—more than sixty of them, members of the Sabbath School. A select school of young ladies in Buckland has been signally blessed, not less than forty out of an hundred (fifty having been professors previously) were constrained to sit at the feet of Jesus. Special divine influence is now enjoyed in Charlemont, where thirty or more indulge hope of pardoning mercy. In several other congregations, recent appearances are encouraging. Two Pastors have been settled in the course of the year, and unusual efforts have been made, to "strengthen the things that remain and are ready to die."

HAMPSHIRE ASSOCIATION has been favored with no special revivals; yet more than usual seriousness has appeared in some congregations—and at present there are pleasing indications of a revival in two or three of them.

While one of the Pastors of the HAMPDEN ASSOCIATION has been dismissed, two have been settled, and eight churches are still unsupplied. In some of the congregations God has showed special mercy. The feeble church in Russell has been strengthened by the addition of twenty-one members. Thirty have recently expressed hope in Christ, in East Granville. In Westfield, a cheering work of grace has been in progress more than a year, and forty have been added to the church. In Monson, the revival which commenced in July last has brought into the fold of Christ eighty-one persons.

In Brookfield Association, God has not left himself without witness that he has engraven Zion on the palms of his hands, and that her walls are continually before him. In Hardwick, a small number have been added to the Lord. In Ware village, twenty-two have united with the church, and others have obtained a hope in Christ. In Palmer it is believed that between forty and fifty have felt the renewal of the Holy Ghost, and twenty have made a profession of their faith. The church in Oakham has been shut out from its house of worship, but a colleague pastor has been settled, and prospects of future harmony and prosperity are encouraging. On almost all the congregations, some special influence from above has descended.

Worcester Central Association has also shared more largely than usual in a refreshing from the presence of the Lord. Boylston, West Boylston, and Holden, have been signally blessed—and in some other congregations there has been, and still is, special attention given to the one thing needful.

Nor has Worcester North Association been left like the heath in the desert, that knoweth not when good cometh. In Ashburnham, within a few months, twenty have been added to the Church. In Fitchburg, there have been twelve or fourteen hopeful conversions. Eight or ten have united with the church in Westminster. God is evidently among his people in Princeton; and in Phillipston, there has been a revival of considerable extent and power—sixty having been added to the church, chiefly through the instrumentality of Bible Class instruction.

All the Churches of the Middlesex Union Association, except one, are such as have abandoned the houses where their fathers worshipped, to avoid the control of their faith by the civil power. The Lord hath blessed them. Two moral wastes have been supplied with Pastors in the course of the year, and none of the churches are now destitute. The result of the sacrifices here made, is such, as to produce a conviction, which nothing can shake, that a church which breaks away from sinful connections, and trusts in God alone, is safe.

MIDDLESEX SOUTH ASSOCIATION has been recently formed, and is composed of the ministers of six churches. In Framingham, the Lord hath done great things, whereof we are glad: thirty-two have recently professed faith in Christ, and sixty or seventy are inquiring the way to heaven. This church has been driven from its place of worship, and as of other churches in similar circumstances, it may be said, "the Lord hath taken it up." Sherburne, in the vicinity, enjoys a season of refreshing, and while twelve or fifteen instances of hopeful conversion have occurred, twenty or thirty individuals are still inquiring what they must do to be saved. In each of these places, the good work is advancing.

Ward, and Westborough, in HARMONY ASSOCIATION, have been graciously visited. In the former about fifty, and in the latter about one hundred converts are enumerated. A meeting of the "Conference of the Churches," at Westboro' in September last, was happily instrumental in giving efficacy to divine truth, producing conviction, multiplying social meetings, and constraining the acknowledgment of the Divine presence and power. Nearly all the subjects of the work were youth, who had been or then were, connected with the Sabbath school.

To the churches under the care of the ANDOVER ASSOCIATION, about one hundred have been added the past year, and at present, there are special tokens of good in several of the congregations. The Theological Seminary at Andover prospers in regard to the spirit of piety as well as intellectual improvement: and of the 138 young men there pursuing their studies, it may be expected that many, if not all, will be honored with distinguished usefulness in the church, especially if the Institution be constantly and affectionately remembered in the prayers of Zion.

HAVERHILL ASSOCIATION mourns, that the refreshing influences of other days are succeeded by the chills of winter. It is a day of trial and temptation. Zion languishes. The Sabbath is greatly dishonored. Iniquity is bold. Still, the means of grace are maintained, and it is not forgotten, that the arm of the Lord is not shortened, that it cannot save.

Within the limits of ESSEX MIDDLE ASSOCIATION, revivals have blessed the two churches in Ipswich, and the first church in Rowley. Considerable accessions have already been made to each of them—other accessions are expected, and considerable numbers remain in an anxious state of mind.

The ASSOCIATION OF SALEM AND VICINITY has had occasion to rejoice in a partial refreshing from the Lord in the Churches of Salem, Beverly, Manchester, and Hamilton. The Church in Marblehead has been yet more distinguished, and has received an addition of thirty-four members. A new Society has been formed in Gloucester, and a Church organized.

The special presence of God is now enjoyed within the bounds of SUFFOLK NORTH ASSOCIATION—particularly in Old South, Salem, and Hanover Street Churches, Boston, and in the Church of Charlestown. Among the inquirers in C. are about 25 Sabbath Scholars. In all these Churches, instances of hopeful conversion are of frequent occurrence. The work is silent, but cheering. Two hundred have been added to the several Churches during the year.

Nor has SUFFOLK SOUTH ASSOCIATION been left without precious tokens of divine mercy. Park Street, Essex Street, Pine Street, and South Boston Churches, have rejoiced and still rejoice in the effusions of the Holy Spirit. From thirty to one hundred persons, in various stages of religious impression, are found in them severally; and to some of them considerable accessions have been made already. A house of worship for seamen has been erected and dedicated to God,—a church has been organized, and a Pastor chosen, and several have been hopefully converted to God, while others are inquiring after Jesus.

With the NORFOLK ASSOCIATION the past year has been less distinguished than some former years. The new village Church, in Dorchester, has continued to enjoy the gentle influences of the Spirit from its first organization. In Cohasset, a work of grace is in progress, and while sinners fear and tremble, saints rejoice in the demonstrations of Almighty Power.

The ASSOCIATION OF TAUNTON AND VICINITY, rejoices in the auspicious settlement of a Pastor over one of the oldest desolations of the Commonwealth, within their bounds, and also in the partial refreshing of the Church and Congregation in Fall River. Berkley and Rehoboth are passing through scenes of trial, though the latter Church has evidence of God's love in the awakened spirit of inquiry among some individuals. The feeble Church in Dighton also sings of mercy: fifteen or sixteen of the youth of the Congregation have recently given themselves unto the Lord. Twenty have been added to the evangelical Church in Taunton.

Of the ten Churches belonging to the OLD COLONY ASSOCIATION, five are in part sustained by the charities of the Public. To the Church in New-Bedford, forty-five have been added. The second Church in Rochester has also received the addition of twenty-four. Two Pastors have been settled during the year, and the prospects of the cause of truth are brightening.

The PILGRIM ASSOCIATION has under its care six Churches—most of them small, but united in the belief and defence of the truth. Accessions are making to them from time to time, but no special revivals are reported.

From BARNSTABLE ASSOCIATION, no report has been received. From the Delegations of Foreign bodies in connexion with us, we derive information of such a state of things among them, as encourages our hearts, and gives us fresh assurance that we have all one God and Father—one Redeemer—one object of hope, and one end of our calling.

Connected with the GENERAL ASSOCIATION OF CONNECTICUT, are 219 Churches, and 25,000 communicants. One tenth of these Churches have been visited to a greater or less degree, or are now visited with the special influences of the Holy Spirit. A larger number of ministers than usual, have been settled the past year, and a smaller number dismissed. The spiritual interests of the rising generation, have never before called forth so great an amount of effort. Yale College enjoys the smiles of Heaven, in the frequent hopeful conversion of its students. The Theological Institution is flourishing; and a healthful moral influence goes abroad from these fountains of science over the churches at large.

In NEW-HAMPSHIRE are more than 150 Churches —about 106 ministers, and 12,000 communicants. Nearly half the state is destitute of the regular and stated means of grace. Prospects however brighten. In Somersworth, Dover, Exeter, Sandwich, Tamworth, Canterbury, Greenland, Nashua, Mount-Vernon, Henniker, Cornish, Charlemont, and Newport, revivals have been enjoyed during the year to a greater or less extent; and the spirit that prevails in regard to the great objects of Christian benevolence, encourages the hope, that the extensive desolations yet existing, will ere long be repaired.

In MAINE, are about 150 Churches, 100 Pastors, and 10,000 Communicants. Few revivals of great power are reported; but the increasing harmony and zeal of the friends of truth in the great cause of piety and benevolence, furnish evidence that the Holy Spirit hath not forsaken the Churches, but rather that he tries their faith and patience, with reference to some future, and not far distant revelation of his mighty power.

Vermont has 209 Churches, 116 settled Ministers, and between 15,000 and 16,000 Communicants. Recently, the Spirit of the Lord has descended on the Western part of the state and Middlebury, Vergennes, Cornwall, Pittsford, Castleton, Poultney, Fairhaven, Hubbardston, Benson, and Orwell are enjoying a gracious visitation,--nor are other towns passed by, though less distinguished by the rich blessing. On the whole, the spiritual prospects of the state are cheering—and "fatal errors, though existing almost every where, are absolutely popular, no where."

Within the bounds of the Presbyterian Church, not less than an hundred Congregations have enjoyed the special influences of the Holy Spirit the past year. God indeed smiles on that portion of his heritage;—wide in its extent, powerful in its moral influence, and, if preserved, from fatal errors, destined to diffuse abroad more directly and energetically the controlling spirit of piety over the whole length and breadth of the land, than any other of our religious communities—may the prayer of Jesus for his disciples generally, be answered, in regard to the unity and purity of that Church, and the several ecclesiastical bodies in connexion with it--"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The rapid review we are thus permitted to take of the gracious dealings of God with our Churches ought to inspire both gratitude and hope. As many as forty-five congregations in immediate connexion with the General Association of Massachusetts, or, one sixth of the whole number, have shared more or less abundantly during the past year, in the special influences of the Holy Spirit. Nor have all the remaining Churches been left like the mountains of Gilboa without either dew or rain; many of them have had encouragement to wait upon the Lord, from the fact that occasional instances of conversion have occurred, and that individual believers have awaked to prayer and to special effort.

Beside the clear evidence of the presence of God, with his church, in the putting forth of his power for the conversion of sinners and the edification of his people —we are bound to recognize distinctly the influence of his Spirit in creating and sustaining that extended system of moral means so universally adopted by the churches, to purify themselves, and rear up a generation, that shall closely resemble the pilgrim fathers of New England. Eternal thanks are due to that Providence which has guided the inventive spirit of the age to the discovery and use of Sabbath School and Bible Class instruction, as the grand means of forming the mass of our youth to piety and virtue, and qualifying future champions of the cross successfully to use the sword of the Spirit. So long as the Scriptures are as widely circulated, as early stored in the memory, as clearly explained, and as faithfully pressed on the conscience, as they now are, we have little to fear from the spirit of infidelity, which stalks abroad so boldly and boasts great things against the throne of God. Here lies our confidence, that the Lord will never leave us, nor give over our posterity to seducing spirits—*He hath provided richly for the spiritual culture of the young mind;* if he purposed to destroy us, would he have shown us such things as these?

And we hail with peculiar satisfaction the increasing interest manifested in the support of the feeble churches of the Commonwealth. Of the two hundred and seventy-five churches represented in this body, fifty-eight are now enjoying the ordinances of the Gospel,—either from their own resources entirely, or with temporary aid from abroad,—churches, which had either never come into existence, or had become extinct, or had maintained but a precarious standing at this hour, had they not felt the influence of Christian charity. Surely the Lord is turning again the captivity of his people, and preparing the means of more effective co-operation on the part of all our churches, with those societies that propose for their first object, "the conversion of the world," by the instrumentality of the Bible, and the living missionary. We may rejoice—and we will rejoice in the energies already awaked to action among us,—for it is the work of the Holy Spirit; and we may well mourn—yea we *will* mourn, that there is still so much delinquency on the part of many, in the discharge of their obligations to a world lying in wickedness.

A great work remains to be done. Personal religion, lying at the foundation of every successful enterprise in the cause of Christ, cannot safely be neglected; the spirit of piety must be cherished in every neighborhood and congregation, by appropriate means; —the "revival," sought for with humble importunity and quenchless ardor, may never be lost sight of, even amid all the claims of those moral reformations that are advancing through the land in so much majesty; and if to the duties we owe to such as come within the sphere of our immediate influence, we add the services which the Word and Providence of God require us to render to those that are "afar off," we shall secure the blessing of the Most High on all the interests of our common Zion, and "our sun will no more go down, nor our moon withdraw itself, but the Lord shall be to us an everlasting Light, and our God, our Glory."

PASTORAL ADDRESS.

BELOVED BRETHREN,

IT has been the custom of the General Association, in addressing to you, their annual communications, to call your attention to subjects which have a bearing upon your own spiritual welfare, and the prosperity of Zion. In performing this duty, on the present occasion, we feel constrained in the first place, to invite you to unite with us in grateful acknowledgments to our God and Saviour, who has watched over, and protected, and blessed us continually,—and has continued to our churches the tokens of his favor.

During the past year, while fewer instances of powerful revivals of religion have occurred, than in some former years, our churches have enjoyed a high state of peace and tranquillity, and a spirit of Christian affection and fellowship has extensively prevailed. Although some have been taught by experience, that to them it has been given, on the behalf of Christ, not only to believe on his name, but also to suffer for him, nothing has taken place to make serious inroads on their prosperity.—Fewer instances have occurred than in some former years of churches in our connexion, being, for their steadfast adherence to the faith of the Pilgrims, driven from the places where their fathers worshipped, to seek an asylum within other walls, where they might worship God according to the dictates of their own conscience, with none to molest or make them afraid. Under the protection of their great head, the churches generally have had rest and been edified;—and walking in the fear of God, and the comfort of the Holy Ghost, have been multiplied.

The Providence of God, brethren, has cast our lot in an interesting quarter of the world, and in an eventful period of its history. The time was, when the great machinery of Christian benevolence, which is operating with so much effect upon the mighty mass of wretchedness in this apostate world; and carrying forward the churches to the achievements which are to be connected with her latter day glory, was not in operation. A death-like torpor seemed to be upon the churches. And while desolations multiplied, scarce an effort was made to repair the wastes of Zion at home, and none to send the blessings of salvation far hence to the Gentiles.

Now the people of God in every land, are directing their energies towards the conversion of the world; are pressing commerce and the arts into the service of Jesus Christ, and are sending abroad light and knowledge, and salvation, as far as the ruins of the fall have spread. And never, since the days of the apostles, has there been a period in which there has been put in operation for this object, such a grand and powerful combination of means; or in which the God of salvation has crowned the efforts of benevolence with such signal success. Already has the bible commenced its march of mercy over the world, crossing seas and traversing continents, and carrying its blessed consolations into every dwelling that it enters. And wherever the banner of the cross has been unfurled, ignorance, and error, and superstition are fleeing away before the light of the Gospel. And in our own land too, blessed as it is above every other land, while the work of salvation has been steadily advancing, there has been an evident strengthening of moral influence in the community, not only against vice in general, but against the prostration of the Sabbath, and the institutions of religion; and particularly against the prevalence of intemperance. On this latter subject, the change which has been wrought in public sentiment, constitutes the most singular phenomenon in this age of wonders. It is the hand of God that hath done this. It is the hand of God that hath rolled back the tide of corruption and wretchedness, which was rapidly desolating the land, and threatening to sweep away all our civil and religious institutions. It is God, who hath done it; and to his name shall be all the glory.

But while we are permitted to rejoice in prospects so bright and encouraging, we will not conceal from you, Brethren, that there has never been a period in the history of the church, which demanded deeper humility, and holier zeal, and more united and untiring effort on the part of Christians than the present. The efforts of the enemies of the truth are now unusually bold and vigorous. Infidelity, though vanquished a thousand times, and forced to quit the field, "has gleamed the blunted shafts that have recoiled, and aimed them at the shield of truth again." And a kindred spirit, under the guise of religion, but which denies the inspiration of the Scriptures, and the divinity of the Saviour, and aims at the subversion of all that is vital in the religion of the Gospel, has found its way into the temples which our fathers consecrated to the worship of Father, Son, and Holy Ghost. After infusing its deadly poison into the first literary fountain which they opened and consecrated to Christ and the Church; it has already deeply corrupted many of the streams which flow through the land. Error of various descriptions, is evidently fast assuming a definite shape; and forming itself into an active mass of resistance to evangelical religion. While the man of sin having roused him from his long season of slumber and exhaustion, after causing the whole of Europe to flow with the blood of the saints; is now attempting the subjugation of this land of the free.—Already with high confidence of success, has he commenced the work of spreading the delusions of popery over the valley of the Mississippi, and is even seeking to bring the heritage of the Pilgrims under the influence of that system, which shuts up the book of life, and would if possible, bind the human mind in chains, and which has always proved more deadly hostile than any other, to the interests of the true church, and the souls of men.

If we do not misapprehend the signs of the times, the commotions both political and religious which are convulsing the world, afford a striking indication that a great moral crisis is at hand;—that a period is approaching of deeper interest and of brighter prospects to the church, than any she has ever witnessed.—Already, while the servants of the god of this world, are bringing to bear against the cause of Christ, the concentrated energies of infidelity, and worldly mindedness, and philosophy, falsely so called; the friends of Jesus are girding themselves to the war.—The line of demarcation between those who love the Gospel, and those who love it not, is becoming more definitely marked. And every day is enlisting new energies for the grand conflict, which, before the conquest of the world is achieved, must be maintained between the friends of God and his enemies; and in which the triumphs to be secured, will be as lasting as they are glorious. We rejoice to see the line of separation between truth and error,—the friends and the enemies of the gospel, becoming plainer and broader. It is one of the interesting signs of the times, that vice and error, in their bold advances are exciting those on the

Lord's side, to more ardent prayer, and holier zeal, and such systematic effort, as cannot fail to succeed, if faithfully prosecuted in dependance on the promises of God. The onset will ere long be made; and long and furious will the conflict be; but the result is by no means doubtful. The kingdoms of this world, shall become the kingdom of our Lord and of his Christ. And already, if we are not greatly deceived, do we behold in the arrangements of providence, and the success which attends the efforts of those who have taken decided ground in favor of the cause of truth and righteousness, the coming of the day that is hastening on;—when the visions of the Prophet shall be realized;—when from every hill, and dale, and fertile plain, and smiling village, and populous city, one cloud of incense shall ascend to God; when songs of salvation shall float on every breeze, and the world long oppressed with sin and sorrow, shall in its purity and happiness resemble heaven. This glorious consummation is to be brought about, under God, by the faith and prayer, and holy and persevering efforts of the church. Will you suffer from us then, Beloved Brethren, a word of exhortation, while we call to your remembrance, some of the ways in which you may aid in rolling on the wheels of that kingdom which is hastening to the conquest of the world?

By the nature of your Christian profession, you are solemnly bound to do all in your power, for extending the empire of the Prince of Peace, not only in your own souls, but in the souls of others over whom your influence extends, and throughout the world.—Suffer us to remind you then, that you may do much towards the advancement of this object, by leading a holy life. The Spirit of the age demands from Christians, not only the warmest zeal and the most active exertions in the cause of Christ, but also a very high degree of moral excellence. And nothing has a more powerful tendency to impress upon men a conviction of the importance and constraining power of religion, than the holy lives of those, who profess to act under its influence. The prosperity of Zion, is very intimately connected with the character of her children. If they are consistent, and exemplary, and diffuse around them the influence of a holy example, it speaks a language, which though silent is eloquent, and cannot fail to make men see and feel, "how awful goodness is." Aspire then, Brethren, after the most elevated attainments in the divine life. Seek to maintain a constant and intimate intercourse with God. And when Infidelity shall sneeringly ask for proof of the divine authority of your religion, not only may you direct her attention to the monuments which Christianity has reared in every land, where its footsteps have trodden; but also may you point her to the purity of its precepts, and the consistent and holy lives of its disciples. And then ask her whether a corrupt tree can produce fruit so fair; and if, while she boasts of the light of reason and of nature, she can point to triumphs such as these.

We are the more anxious to press this subject, brethren, because amid the excitements which grow out of the benevolent enterprises and the conflicts of the day, there is no small danger that the cultivation of the heart will be neglected. Let this be the case, and a process of degeneracy in the purity and firmness of the religious principle will take place as a matter of course. Christians, instead of growing up into Christ Jesus in all things, will become conformed to the world; and the evidence of piety will be derived from a participation in the bustle of benevolent effort, rather than from a growing conformity to the character of the Saviour.

In connexion with this, we would urge upon you, Brethren, as a means of promoting a firmness of religious belief, and a strength of attachment to the Gospel, which the efforts of Infidelity shall never destroy; the importance of obtaining definite and settled views of truth, by actual personal investigation. To be able to distinguish between truth and error, and to contend earnestly for the faith once delivered to the saints, it is necessary to understand thoroughly what that system of truth is, by which believers are to be built up in the holy faith, and which is designed to bless the Church and convert the world. The day of *studying* the word of God—of meditating on its holy doctrines—of lofty communings with the spirits of the mighty dead, who were distinguished for their bold attachment to that truth which they had drawn from the purest and deepest fountains, we sometimes fear, has gone by. The present is the day of excitement and of action. And we fear that there is a growing tendency in the prevailing taste of the age, to the raising up of a race of Christians, who among the speculations and loose opinions which are floating on the surface of society, will be unable to distinguish between truth and falsehood; and instead of being valiant for the truth, will be "carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

Finally, Brethren, with ardent prayers to the great head of the Church, for his blessing to descend upon our Zion, and upon the benevolent operations of the day; let your wealth and influence be consecrated to the upbuilding of his spiritual kingdom. The field of Christian enterprise is the world. Through the exertions of the Church, attended with the blessing of God, this world of pollution and wretchedness, is to be reclaimed from the dominion of the prince of darkness, and purified and converted into the garden of God. And yet how much is to be done, before this "consummation so devoutly to be wished," is accomplished. Look abroad Brethren, over our own Commonwealth, and behold the waste places of Zion whose walls must be built up. And cast your eye over the vast valley of the Mississippi, destined to contain in twenty years, forty millions of people,—with only here and there a missionary of the cross, to let in upon the surrounding darkness, the light of the Gospel. Let the people of God come up heartily and prayerfully to the work of sustaining the operations of those institutions which are straining every nerve, to plant the Gospel in every section of the land; and the waste places of Zion shall be built up; and the feeble churches within our own borders shall be strengthened; and every form of error which now prevails, shall flee away before the light of truth; and the loveliness of Eden shall bloom over the wide extended plains of the west, which are now covered with the pall of moral death.

We can look forward only a few years, and behold the wilderness blossoming as the rose, and the desert becoming like the garden of God; and Christianity diffusing its blessed influence over every land that is visited by the sun of heaven. Let us not be backward, Brethren, in putting forth every effort, to usher in the glorious day; lest when the top-stone of the spiritual temple is laid with shouting grace, grace, unto it, we shall be found among the number of those against whom the gates of the Heavenly Jerusalem shall be for ever shut. Let others labor, if they will for that which satisfieth not; or enrol themselves among the sons and the daughters of Zion, and yet live according to the course of this world, but to us let the stones and the dust of Zion ever be precious. "For Zion's sake will we not hold our peace, and for Jerusalem's sake will we not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

ABSTRACTS OF STATISTICAL REPORTS.

The following are the churches, pastors, and number of communicants in the several Associations united in the General Association, as reported at its session in June, 1830.

BERKSHIRE ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No of mem. Jan. 1, 1830			Admissions in 1829.			Removals in 1829.			Baptisms 1829.		No. in Sab. Sc.	No. in B. Class.
			Males	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Stockbridge,	David D. Field,	Aug. 25, 1819	61	147	208	1	2	3	5	9	0	0	9	170	30
Stockbridge, N. P.	Nathan Shaw,	Jan. 10, 1827	32	52	84	1	2	3	2	2	0	0	4	60	30
Sheffield,	James Bradford,	Oct. 13, 1813	67	185	252	0	0	0	5	12	0	0	9	220	115
G. Barrington,	Sylvester Burt,	Feb. 12, 1823	47	123	170	9	2	11	1	9	0	3	12	200	60
New Marlborough,	Harley Goodwin,	Jan. 4, 1826	66	128	194	1	1	2	3	4	0	1	10	85	20
New Marlboro' S P.	Erastus Clapp,	Oct. 14, 1829	21	47	68	0	1	1	0	0	0	0	3	61	11
Tyringham,	Joseph W. Dow,	July 10, 1811	63	106	169	0	2	2	0	1	1	0	16	70	0
Sandisfield,	Levi White,	June 28, 1798	90	116	206	0	2	2	2	2	0	0	10	110	0
Becket,	Joseph L. Mills,	June 5, 1806	68	124	192	1	2	3	2	2	1	0	10	213	19
Pittsfield,	Henry P. Tappan,	Sept. 17, 1828	167	391	558	0	5	5	4	6	0	0	5	220	0
Lanesborough,	Henry B. Hooker,	May 2, 1827	27	49	76	2	0	2	2	1	0	2	6	70	20
Williamstown,	Ralph W. Gridley,	Oct. 9, 1816	162	273	435	6	8	14	4	13	0	2	17	400	40
Richmond,	Edwin W. Dwight,	Jan. 13, 1819	59	128	187	0	2	2	5	8	0	0	7	100	17
Lenox,	Sam. Shepard, D. D	April 30, 1795	163	225	388	0	0	0	5	8	0	0	22	175	30
Windsor,	Gordon Dorrance,	July 1, 1795	36	73	109	0	6	6	0	8	0	0	4	160	0
Windsor, 2d church.	(Vacant.)		18	38		0	0	0	0	0	0	0	0	0	0
Lee,	Alvan Hyde, D. D.	June 6, 1792	134	222	356	4	4	8	8	4	1	2	20	250	0
Dalton,	Ebenezer Jennings,	Sept. 8, 1802	28	74	102	0	0	0	0	0	0	0	6	50	0
W. Stockbridge,	Munson C. Gaylord,	Feb. 3, 1829	20	75	95	3	1	4	2	0	0	0	5	150	25
Otis,	Jonathan Lee,	June 28, 1815	51	77	128	0	4	4	3	3	0	0	14	81	14
Egremont,	Gardner Hayden,	Nov. 23, 1820	11	50	61	1	0	1	3	0	0	1	0	60	34
Savoy,	(Vacant.)				56										
Florida,	(Vacant.)				15										
Adams,	John W. Yeomans,	Nov. 12, 1828	13	27	40	7	8	15	1	4	0	3	7	56	25
		Total	1404	2730	4149	36	52	88	57	96	3	14	196	2961	490

MOUNTAIN ASSOCIATION.

Town or Parish.	Ministers.	Settled.		No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals in 1829.			Baptisms 1829.		No. in Sab. Sc.	No. B. Class.
				Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex	Adults.	Inf'ts.		
Plainfield,	Moses Hallock,	July 11,	1792	68	120	188	0	0	0	3	0	0	0	7	150	20
Middlefield,	Jonathan Nash,															
Worthington,	Jona. L. Pomeroy,						0	2	2	1	3	0	0	10		
Chesterfield,	Isaiah Waters,															0
Goshen,	(Vacant.)			22	44	66	15	0	15	1	0	0	7	0	80	0
Hinsdale,	William A. Hawley,	July 16,	1817	56	90	146	0	5	5	1	5	0	0	11	100	
Cummington,	Roswell Hawks,		1825	60	130	190	2	5	7	5	4	0	0	6	250	
Norwich,	Ben. R. Woodbridge,															
Washington,	Caleb Knight,	Dec. 13,	1826	22	47	69	0	1	1	1	1	0	0	1	60	
Peru,	Joseph M. Brewster,	Dec. 22,	1824													
Chester,	Saul Clark,	Nov. 11,	1829													
	Total.			228	431	659	17	13	30	12	13	0	7	35	640	20

FRANKLIN ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults	Inf'ts.		
Ashfield,	Thomas Shepard,	June 16, 1819	75	126	201	0	2	2	4	4	0	0	14	400	20
Buckland,	Benj. F. Clark,	Feb. 4, 1824	51	126	177	5	2	7	2	2	1	1	6	278	25
Bernardston, Or. So.	(Vacant.)		10	9	19	5	0	5	0	0	0	0	0	30	
Conway,	Daniel Crosby,	Jan. 31, 1827													
Charlemont,	Wales Tileston,	March 16, 1825	20	69	89	4	1	5	0	0	0	0	7	Most of cong	
Colerain,	Aretas Loomis,	1829	11	39	50	4	9	13	3	4	0	3	0	100	
Greenfield, 1st Par.	(Vacant.)		14	36	50	2	1	3	1	0	0	0	1	0	0
Greenfield, 2d. Par.	Caleb S. Henry,	Jan. 21, 1829	29	67	96	3	3	6	1	3	0	0	3	100	100
Gill,	James Sanford,	Dec. 25, 1829	15	48	63	0	0	0	1	2	0	0	4	150	20
Hawley. 1st Parish.	Jonathan Grout,	Oct. 23, 1793	50	82	132	0	2	2	2	0	0	0	25	250	
Hawley, 2d. Parish,	(Vacant.)		23	37	60	5	3	8	1	0	0	0	17	120	
Heath,	Moses Miller,	Dec. 26, 1804	76	160	236	9	0	9	3	0	0	0	15	550	
Halifax, Vt.	Thomas H. Wood,	Sept. 17, 1806	33	65	98	0	0	0	2	0	0	0	5	200	
Montague,	Moses B. Bradford,	Nov. 19, 1828	24	61	85	1	0	1	1	1	0	0	6	80	40
Northfield, Trin. So.	Eli Moody,	Nov. 22, 1826	14	41	55	3	5	8	2	10	4	1	3	100	25
Shelburne,	Theo. Packard, D. D Theo. Parkard, Jr.	Feb. 20, 1799 March 12, 1828	42	83	125	3	0	3	4	4	0	1	10	200	
Warwick, Trin. So.	(Vacant.)		11	20	31		1	1					9	68	
	Total.		498	1069	1567	44	29	73	27	30	5	6	125	2626	230

HAMPSHIRE ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Southampton,	Vinson Gould,	1801	128	234	362	6		6	5	4			14	400	
Sunderland,	James Taylor,	1807	34	66	100	6		6	3	1		1	13	140	40
Westhampton,	Enoch Hale, Horace B. Chapin,	1779 1829	80	132	212				4	54			6	110	50
Whately,	Rufus Wells, Lemuel P. Bates,	1791 1822	75	165	240	2		2	2	2		1	13	230	
Williamsburgh,	Henry Lord,	1804	71	142	213	1	3	4	3				5		
		Total	388	739	1127	15	3	18	17	61	0	2	51	880	90

HAMPDEN ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab.Sc.	No. in B. Class.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adults.	Inf'ts.		
Granville East,	Timothy M. Cooley,	Feb. 3, 1796	36	85	121	0	3	3	7	5	0	0	2	161	
Granville Middle,	Joel Baker,	June 21, 1797	30	55	85	0	2	2	2	5	0	0	4	100	50
Westfield,	Isaac Knapp,	Nov. 16, 1803	88	228	316	42	7	49	5	5	0	16	17	303	120
Monson,	Alfred Ely,	Dec. 17, 1806	127	232	359	63	1	64	7	12	1	18	14	250	50
Springfield, 1st Par.	Samuel Osgood, D D	Jan. 25, 1809	210	252	462	7	6	13	5	3	0	1	17	430	221
Springfield Chickopee Parish.*	Alexander Phoenix,	April 28, 1828			75									50 200	15
*West Springfield 1st Parish,	Thomas E. Vermilye,				245										
W. S. Agawam and Feeding Hills	Reuben Hazen,	Oct. 17, 1821			188	2	2	4	1	2	1	1	4	150	25
*W. S. Ireland P.	Stephen Hays,				80										
Southwick,	Calvin Foote,	Feb. 2, 1820	16	55	71	5	1	6	1	3	0	0	4	80	20
L'g Meadow, 1st P.	(Vacant.)		57	110	167	1	0	1	3	7	0			110	100
L'g Meadow, 2d. P.					40										
Ludlow,	Ebenezer B. Wright,	Dec. 8, 1819	48	88	136	0	4	4	4	1	0	0	2	150	30
Blandford,	Dorus Clarke,	Feb. 5, 1823	45	112	157	2	3	5	0	2	0	0	6	200	50
*Montgomery,					94										
Wilbraham, N. P.	John Hyde,	April 23, 1828				3		3	2	2			1	50	
Wilbraham, S. P.	Lucius W. Clark,	Dec. 9, 1829													
Russell,					8									30	
Tolland,			37	60	97	0	0	0	3	0	0	0	6	60	
		Total	694	1277	2700	125	29	154	40	47	2	36	77	2324	681

BROOKFIELD ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf		
Barre,	John Storrs,	Jan. 14, 1829	27	48	75	6	4	10	0	0	0	3	8	100	25
Brimfield,	Joseph Vaill,	Feb. 2, 1814	72	150	222	2	5	7	6	3	0	1	10	375	
Brookfield 1st,	Joseph J. Foote,	Oct. 25, 1826	130	245	375	1	6	7	2	6	0	0	15	420	200
Brookfield 2d.,	Micah Stone,	March 11, 1801	10	58	68	1	1	2	2	1	4	0	2	30	20
Charlton,	John Wilder, Jr.,	June 5, 1827	11	53	64	3	1	4	1	0	0	1	1	100	50
Hardwick,	Martin Tupper,	April 16, 1828	55	111	166	6	7	13	1	1	0	6	14	125	
New Braintree,	John Fiske,	Oct. 26, 1796	41	131	172	0	3	3	2	7	0	0	6	220	45
North Brookfield,	Thomas Snell, D. D.	June 27, 1798	28	91	119	0	1	1	6	1	0	0	5	140	20
Oakham,	Daniel Tomlinson,	June 22, 1786	44	114	158	1	0	1	4	0	0			200	20
	Asa Hixon,	Oct. 7, 1829													
Palmer,	Joseph K. Ware,	Dec. 12, 1827	51	109	160	2	4	6	3	1	0	0	11	173	See Sab. Sch.
Southbridge,	Jason Park,	Dec. 18, 1816	19	42	61	0	0	0	1	3	0	0	4	120	35
Spencer,	Levi Packard,	June 14, 1826	21	93	114	5	3	8	0	5	1	2	14	184	25
Sturbridge,	Alvan Bond,	Nov. 1819	42	122	164	1	5	6	2	0	0	0	6	230	
Ware, 1st.	Augustus B. Reed,	July 19, 1826	69	128	197	0	1	1	4	3	1	0	19	167	70
Ware, East,	Parsons Cooke,	May 1826	50	133	183	22	12	34	2	10	0	11	6		
Western,	Oren Catlin,	July 1, 1829	30	82	112	0	6	6	5	3	0	0	7		
		Total	700	1710	2410	50	59	109	41	44	6	24	128	2584	510

WORCESTER NORTH.

Town or Parish.	Ministers.	Settled.		No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc	No. in B. C.
				Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Westminster,	Cyrus Mann,	Feb. 22,	1815	80	195	275	3	1	9	2	5	0	0	21	135	40
Fitchburg,	R A. Putnam,	Feb. 4,	1824	62	138	200	3	1	4	1	1	0	3	0	248	35
Ashburnham,	Geo. Perkins,	Feb. 25,	1824	40	90	130	4	1	5	1	3	0	2	4	78	84
Princeton,	A. Phillips,	June	1820	60	90	150	2	7	9	0	2	0	0	2	110	
Philipston,	J. Chickering,		1822	54	102	156	0	5	5	2	1	1	0	7		
Royalston,	E. Perkins,	Feb. 17,	1819	50	110	160										
Winchendon,	E. L. Clark,	Oct. 18,	1820	55	115	170	0	1	1	0	3	0	0	9	100	
		Total		401	810	1241	17	16	33	6	15	1	5	43	671	159

HARMONY ASSOCIATION.

Town or Parish.	Ministers.	Settled.		No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.			No in Sab. Sc.	No in B.C.
				Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.	To.		
Northbridge,	John Crane, D. D.	June	1783	17	34	51	2	0	2		2					60	
Uxbridge,	Samuel Judson,	Oct.	1792	18	62	80		4	4	0	1	0	0	1	1	311	20
Millbury,	Joseph Goff,	Sept. 10,	1794			198											
Upton,	Benj. Wood,	June	1796			180	90	1	91	3	1		35	30	65	130	50
Dudley,	Abiel Williams,	June 12,	1799														
Douglass,	David Holman,		1808														
Westborough,	Elisha Rockwood,	Oct. 26,	1808	57	142	199	3	2	5	1	1		3	11	14	250	30
Sutton,	John Maltby,	June 28,	1826	38	90	128	1	2	3	4	11		1	4	5		
Grafton,	Moses C. Searle,	Sept. 21,	1826	33	79	112	24		24	5	1		15	2	17		
South Mendon,	Nathaniel Barker,	Nov.	1827	8	10	18	1		1				1	1	2	60	
Ward,	Miner G. Pratt,	Oct. 22,	1828	47	108	155				3	2	2		10	10	75	
Mendon North,	(Vacant.)																
		Total		218	525	1121	121	9	130	16	19	2	55	59	114	886	100

MIDDLESEX UNION ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc	No in B. Class.
			Males	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults	[illegible]		
Westford,	Leonard Luce,	April 8, 1829	30	71	101	14	18	32		2		2	[illegible]	100	50
Harvard, Cal. Cong.	George Fisher,	Sept. 12, 1821	40	94	134	4	0	4	1	5	0	5	[illegible]	120	80
Groton, 1st church,	David Chaplin, D. D.	Jan. 1, 1778	15	38	53				2	1					
Groton, Union chh.	John Todd,	Jan. 3, 1827	41	61	102	9	2	11				5	7	130	150
Pepperell,	James Howe,	Oct. 16, 1822	32	100	132	5		5	3			3	9	150	100
Boxborough,	James R. Cushing,	Aug. 12, 1829	10	17									1		
Townsend,	David Palmer,	Jan. 1800	63	102	165				3	4			7	75	36
Ashby, Cal. Cong.	Albert Camp,	Jan. 27, 1827	53	101	154									120	50
Bolton, Ev. Cong.	John W. Chickering,	April 14, 1830	18	18	36									120	
Shirley, Ev. Con.	Hope Brown,	June 22, 1830	4	11										40	
Dunstable,	William K. Talbot,	1829	28	48	76	3		3				2	2	30	30
Leominster, Ev Con.	Phillips Payson,	Nov. 17, 1815	22	54	76	3	1	4	1	2	1	1	2	130	30
		Total	356	715	1,029	38	21	59	10	14	1	18	41	1.015	526

ESSEX MIDDLE ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc	No in B. Class.
			Males.	Females.	Total.	By Prof	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Ipswich, South Par.	Daniel Fitz,	June 28, 1826	13	58	71	4	2	6	3	1	0	0	5	115	40
Rowley, 1st Parish,	Willard Holbrook	July 22, 1818	25	72	97	0	0	0	5	2	0	0	2	150	50
Rowley, 2d Parish,	Isaac Braman,	June 7, 1797	18	40	58	1	0	1	0	0	0	1	3	100	
Byfield Parish,	I. R. Barbour,	Dec. 20, 1827	25	43	68	3	5	8	4		3	1	0	70	
Ipswich, 1st Parish,	D. T. Kimball,	Oct. 8, 1806	25	82	107	4	1	5	5	0	0	2	6	115	
W. Newbury, W. P	(Vacant.)		23	64	87				3	3			5	50	
		Total	129	359	488	12	8	20	20	6	3	4	21	600	90

ASSOCIATION OF SALEM AND VICINITY.

Town or Parish.	Ministers.	Settled.	No of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Gloucester, 5th Par.	D. Jewitt,	Oct. 30, 1805	75	144	219	15	0	15	1	1	0	8	25	250	
Manchester,	S. M. Emerson,	Sept. 12, 1821	31	150	181	0	0	0	2	0	0	0	14	150	
Essex,	R. Crowell,	Aug. 10, 1814	38	87	125	4	1	5	2	0	0	3	8	90	40
Hamilton,	J. B. Felt,	June 16, 1324	14	43	57	2	0	2	3	0	0	0	4	75	
Wenham,	E. P. Sperry,	March 29, 1820	28	56	84	4	0	4	4	0	1	1	13	50	
Beverly, 3d Parish,	D. Oliphant,	Feb. 18, 1818	54	146	200	4	0	4	6	3	0	0	10	170	100
Marblehead, 1st "	Samuel Dana,	Oct. 7, 1801	34	201	235	32	2	34	5	2	0	4	41	289	41
Salem Tab. Chh.	John P. Cleaveland,	Feb. 14, 1327	81	332	413	13	7	20	6	15	5	4	16		300
Danvers, 1st Par.	Milton P. Braman,	April 12, 1826													
Danvers, 2d. Par.	George Cowles,	Sept. 12, 1827	17	90	107	8	5	13	2	1	0	3	11	130	30
Lynn, 1st Parish,	Otis Rockwood,	July 1, 1818	15	50	65	4	0	4	2	0	0	2	4	90	15
Salem, 3d Church,	Brown Emerson,	April 24, 1305	59	220	279	2	1	3	3	9	0	1	10		150
		Total	446	1519	1965	88	16	104	36	31	6	26	156	1294	676

ANDOVER ASSOCIATION.

Town or Parish.	Ministers.	Settled.		No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
				Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts		
Andover, South,	Milton Badger,	Jan.	1828	77	249	326	13	7	20	3	5	1	2	29	510	
Andover, West	Samuel C. Jackson,	June	1827	37	87	124	8	1	9		1	0	2	14		
Bedford,	Samuel Stearns,	April	1796	42	96	138	3	5	8	3	2	0	1	5	65	
Burlington,	Samuel Sewall,	April	1814	20	60	80				2						
Concord, 2d Parish,	Daniel S. Southmayd,	April	1827	24	46	170	3	2	5	1		0	1	2	150	15
Reading, South or West Parish,	Jared Reid,	Oct.	1823	64	112	176	1	1	2	3	0	2	1	9	237	
Reading, North,	Jacob W. Eastman,	Nov. 19,	1828	28	66	94	16	6	22	2	0	0	4	22	100	
South Reading,	Reuben Emerson,	Oct.	1804	38	89	127	2		2		4	1	1	6	100	
Boxford,											0	0	0			
Dracut, West Par.	Sylvester G. Pierce,	April	1829	17	76	93	7	0	7		1	0	3	2	80	
Chelmsford, Middlesex Parish,	John A. Albro,	Nov. 21,	1827								0	0	0			
Lowell,	Amos Blanchard,	Dec.	1829			419					0	0	0		500	
Stoneham,	Joseph Searle,	May	1828	31	69	100				2	0	0	0	2	50	
Tewksbury,	Jacob Coggin,		1806	31	90	121				5	5	0		3	100	
Wilmington,	Freegrace Reynolds,		1795	16	48	64				3	2	0		1	60	
Woburn,	Joseph Bennett,		1822	136	267	403	12	6	18	6	9	4	2	23	350	
		Total		561	1355	2335	65	28	93	30	29	8	17	118	2302	15

SUFFOLK NORTH ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Boston, O. South Ch.	B. B. Wisner, D. D.	Feb. 21, 1821	98	407	505	13	8	21	4	14	0	1	13	400	300
" Hanover	Lyman Beecher, D. D	March 23, 1826													
" Green st.	William Jenks, D. D.	Oct. 25, 1826	47	149	196	21	14	35	1	14	4	10	23	160	15
" Salem st.	(Vacant.)														
Charlestown, 1st,	Warren Fay, D. D.	Feb. 23, 1820	60	274	331			10	4	12	0		16	260	250
Newton, 1st,	Jon. Homer, D. D. James Bates,	Feb 13, 1782 Nov. 14, 1827			175	5	4	9	2	5	8		7	100	80
Newton, 2d,	William Greenough, Lyman Gilbert,	Nov. 8, 1781 July 2, 1828	21	48	69	1	2	3	1		1	1	1	80	70
Waltham, T. con. c.	Sewall Harding,	Jan. 17, 1821	15	101	116	9	6	15	1	0	1	8	1	130	80
Lincoln,	Elijah Demond,	Nov. 7, 1827	20	53	73	3	1	4	5	1		1	11	70	35
Medford, 2d.,	Aaron Warner,	Sept. 1, 1824	29	62	91	5	2	7	1	4	0	0	12	150	40
Cambridgeport, Ev.	David Perry,	April 23, 1829	12	46	58	4	7	11	0			3	6	75	35
Cambridge, 1st Ch.	Nehemiah Adams,	Dec. 17, 1829	16	39	55			0				0		70	150
		Total.	318	1179	1672	61	44	115	19	50	14	24	90	1495	1045

SUFFOLK SOUTH ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem Jan. 1, 1830.			Admissions in 1829.			Removals in 1829.			Baptisms 1829.		No. in Sab. S.	No. B. Class
			Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults	Inf'ts.		
Boston, Park st. Ch.	Edward Beecher,	Dec. 27, 1826	107	329	436	22	17	39	2	14	9	2	8	150	
" Union Ch.	Samuel Green,	March 26, 1823	75	218	293	18	12	30	7	10	1		17	270	
" Pine st.	John Brown, D. D.	March 4, 1829	35	57	92	4	23	27	1	9	0	0			
S. Boston,	J. H. Fairchild,	Nov. 22, 1827	34	57	91	15	14	29	1			2	4	100	25
Dedham, 1st Ch.	Ebenezer Burgess,	March 13, 1821	57	173	230	17	5	22	5	7		8	11	125	100
Dedham, South Pa.	Harrison G. Park,	Dec. 16, 1829	18	94	112	5	0	5		2	1	1	6	75	
Walpole Orth. Con.	Asahel G. Bigelow,	March 12, 1828	8	46	54	3	0	3	0	0	0	2	12	50	
W. Needham, 2d ch.	Thomas Noyes,	July 10, 1799	15	55	70	4		4	4	0		1	6	75	60
Brighton Evan. Ch.	Geo. W. Blagden,	Dec. 27, 1827	27	60	87	6	10	16	0	1	0	1	8		
Mariner's ch. Boston	Jonathan Greenleaf.	Feb. 13, 1830	6	3	9	1						1	1	45	
		Total	382	1092	1474	95	81	175	20	43	11	18	73	890	185

NORFOLK ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab.Sc.	No. in B. Class
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death	Dis.	Ex.	Adult	Inf'ts.		
Dorchester, 2d Ch.	John Codman, D. D.	Dec. 7, 1808	74	196	270	0	5	5	3	2)	0	0	10	120	20
Milton,	S. Gile,														
1 in N. Bridgewater	D. Huntington,	Oct. 23, 1812	68	127	195	4	1	5	1	1	0	2	6	200	50 to 100
1 in Braintree,	R. S. Storrs,	July 3, 1811	23	93	126	5	1	6	4	17	0	4	13	128	60
Easton,	L. Sheldon,	Oct. 24, 1810	44	93	137		0	0	0		1	0	0	100	20
1 in Randolph,	C. Hitchcock,	Feb. 28, 1821	40	80	120		4	4	1				2	100	Bib. Sect.
Sharon,	J. Curtis,	Oct. 12, 1825	16	56	72	7	2	9	1			4	2	50	25
Bridgewater, Trin.	Ebenezer Gay,	Jan. 29, 1823	35	81	119	2	0	2	1	1		1		50	20
B. & W. Un. Soc.	Jonas Perkins,	1825	42	85	127	10	0	10	0	0		7	13	150	40
East Randolph,	D. Brigham,	Dec. 29, 1819	24	43	67		0	0	0	1		0	2	80 to 100	
North in Weymouth,	Josiah Bent, Jr.,	Oct. 13, 1824	52	116	168	5	2	7	3	1		1	5	130	50 to 60
Hanson,	F. P. Howland,	Oct. 25, 1826	9	24	33		2	2	0			0	1	75	22
Un. E. & W. Bridgewater,	Baolis Sandford,	Oct. 4, 1827	22	34	56	0	1	1	1	0	0	0	1		
1 in Alington.	(Vacant.)								0		0			60	Bib. Sect.
Village Dorchester,	J. Codman, D. D., pro. tem.		14	40	54	25	29	54	0	0	0	11	15	70	20
Canton,	(Vacant.)														
S. in Braintree,	(Vacant.)														
Cohasset,	——— Pieket,														
		Total	468	1076	1544	58	47	105	15	46	1	30	70	1323	282

ASSOCIATION OF TAUNTON AND VICINITY.

Town or Parish.	Ministers.	Settled	No of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. in B. Class
			Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Assonet,	Stetson Raymond,	Sept. 1827	6	24	30	0	0				0			40	
Berkley,	Thomas Andros,										0				
Dighton,	Preston Cummings,	Dec. 26, 1827	16	43	59	4	0	4	3	0	0	1	3	60	30
Fall River,	Thomas M. Smith,	Nov. 1, 1826	34	90	124	8			1		0			225	150
North Westboro',	Philip Colby,		19	60	79	3					[illegible]	1			75
Middleboro' 2d,	John Shaw,										0				
Raynham,	Enoch Sanford,	Oct. 2, 1823	20	60	80				2		0			100	50
Rehoboth,	Thomas Vernon,														
Taunton West,	Alvan Cobb,														
Taunton Trin.	Erastus Maltby,	Jan. 18, 1826	50	122	172	20	3	23	2	6		13	10	200	150
		Total	145	399	544	35	3	27	8	6	0	15	13	625	455

OLD COLONY ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc.	No. inB. Class
			Males	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis	Ex.	Adults.	Inf'ts.		
New Bedford,	S. Holmes,	1811			236			45							
Fairhaven,	W. Gould,	1822			162										
Wareham,	S. Nott,	1829			140										
Rochester, 1st Par.	J. Bigelow,	1827			88										
" 2d Par.	A. Cobb,	1826			123			24							
" 3d Par.	I. Plaisted,	1827			25										
" 4th Par.	O. Cobb,	1799			57										
Middleboro',	W. Eaton,	1824			200										
Dartmouth,	P. Horton,	1829			60										
		Total.			1091			69							

PILGRIM ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc	No in B. Class.
			Males.	Females.	Total.	By Prof	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Plympton, 1st Par.	Elijah Dexter,	Jan. 18, 1809	23	69	92	3	0	3	1	0	0	1	0		
Hanover,	Ethan Smith,	May 16, 1827	13	75	88	3	0	3	3	3	0	0	8	50	
Kingston Evan. Ch.	John W. Salter,	April 29, 1829	8	22	30	5	1	6	0	0	0	4	8	25	
Plymouth, 3d Ch.	Frederic Freeman,				87										
Plymouth, 2d Ch.	Joshua Barrett,	Jan. 11, 1826	15	46	61	0			1	1	0	0	2	100	40
Carver,	Plummer Chase,	Oct. 15, 1828	25	50	75	1		1	1	0		0	4		
		Total	84	262	433	12	1	13	6	4	0	5	22	175	40

SOUTH MIDDLESEX ASSOCIATION.

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 1830.			Admissions in 1829.			Removals.			Baptisms.		No. in Sab. Sc	No. in B. C.
			Males.	Females.	Total.	By Prof.	By Rec.	To	By death.	Dis.	Ex.	Adults.	Inf'ts.		
Framingham P.	David Kellogg, D. D.				160									100	
East Marlborough,	S. F. Bucklin,	1808			90									130	30
Natick,	Martin Moore,	Feb. 16, 1814	40	79	119	8	1	9	1		0	2	13	100	30
East Sudbury, 2d.	Levi Smith,	Jan. 1829	7	27	34						0			50	20
Holliston,	Charles Fitch,	Jan. 4, 1826	46	113	159	1		1	1		1	1	6	100	40
Concord 2d.,	D. S. Southmayd,														
		Total	93	219	562	9	1	10	2	0	1	3	19	480	120

FORM OF A SCHEDULE FOR THE ANNUAL REPORT OF THE STATE OF THE CHURCHES

Town or Parish.	Ministers.	Settled.	No. of mem. Jan. 1, 18 .			Admissions in 18 .			Removals.			Baptisms.			No in Sab. Sc.	No. in B. C.	Remarks on the general state of Religion in the Parish.
			Males.	Females.	Total.	By Prof.	By Rec.	To.	By death.	Dis.	Ex.	Adults.	Inf'ts.	To.			

☞ It is expected that each member of the particular Associations in Massachusetts will make returns agreeably to this form, to his Association at its meeting, next preceding each annual meeting of the General Association, and that the Delegates from each Association will combine all the returns to his Association into one, to be presented to the General Association, *adding up and stating the whole amount in each column, and making the return, in all respects, as complete as possible.*

[illegible]